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The LUTHERAN OUTLOOK

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A Free and Responsible Press

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Pointed Paragraphs

HOW COMMUNISM WORKS

THE FOLLOWING PARAGRAPH is from a review of the book, *This Is My Story,* by Louis F. Budenz.

Budenz had prepared an editorial for "The Communist," a magazine for Party members, and had been "asked to confer with Comrade B" by his Party superiors so that some "corrections" could be made. In this article he had used the phrase "religion is a private matter" and when this was objected to, pointed out that he had frequently used it in the "Daily Worker." Comrade B set him right in these words:

"In the 'Daily Worker' it is all right. We can use it in our agitation, our popular papers. But to put it in our propaganda, our educational work for our own comrades, would be to create illusions . . . It is just like the expression, 'Separation of church and state.' That we use also, but in a different sense entirely from the bourgeois democrats. We mean by it the subjugation of the church by the state, the complete control of religion by the Socialist state so that finally we can abolish it . . . The Socialist state must pursue religion into the home, if necessary, and wipe it out there—by persuasion if possible, by force if it is required. We shall probably have to destroy it by force . . . religion has to be completely torn out by the roots."

Who dares think one thing and another tell,
My soul detests him as the gates of hell. —*Pope.*

'DRY' TERRITORY IN U. S. GAINS

Washington, — The Distilled Spirits Institute representing the distilling industry, said yesterday that the percentage of population living in "dry" territory in the United States at the end of 1946 was 19.1, compared with 18.9 at the end of 1945.

The net gain in dry population in 1946, the institute added in a statement, was 285,309, compared with a dry gain in 1945 of **325,815.**

A child of God should be a visible beatitude for joy and happiness, and a living doxology for gratitude and adoration.—Spurgeon.

THE SINCEREST FLATTERY

Writing in Life Magazine recently, Paul Hutchinson points out an interesting and thought-provoking fact about Communism:

"Communism is officially atheist. Yet communism reproduces the characteristic marks of organized religion more faithfully than do many of the churches.

"It has its sacred scriptures, its inspired revelators, its dogma, its heresy trials, its excommunications, its saints, its martyrs, its demonology, its ruling hierarchy, its pope, its consecrated priesthood, its missionaries, its proselyting passion, its initiatory vows, its sacred shrines, its apocalytic future to compensate for a grim present."

This is demonstrated again that imitation is the sincerest flattery. The adoption of some of the techniques of organized religion by the godless ideologists in the Kremlin could scarcely be coincidence or accident. Those tough-minded gentlemen are realists. And one of the Communists' chief characteristics is their willingness to adopt or adapt any method which serves their purpose.

There is a difference, of course, between Communism and Christianity, a difference so great that it is as "a great gulf fixed," the spanning of which is forever unbridgeable.

The philosophy behind the teaching of Jesus of Nazareth is to build up, to give life. The philosophy behind Communism is essentially destructive. Marxism marches forward over the bodies of its victims.

Communism cannot give life no matter how faithfully it may follow organized religion's blueprints, for as the Scriptures say, the letter of the law killeth but the spirit giveth life. And Communism lacks the Divine inspiration which has made the Christian way of life the greatest single influence in human affairs throughout all the history of the past 20 centuries.—*The Columbus Dispatch.*

Religion is the answer to that cry of reason which nothing can silence; that aspiration of the soul which no created thing can meet; of that want of the heart which all creation cannot supply. —*I. T. Hecker.*

THE CHURCH AND THE WORLD

The Roman Church demands abject obedience from its subjects on matters of doctrine, on marriage, on certain outward practices, such as meatless Fridays. On matters of conduct it is extremely liberal. Through its CY (Catholic Youth Organization), it not only permits but actually offers to its young people and their friends all the *pompa diaboli* of this age, such as dancing, prize-fighting, gambling, etc. If a Romanist only goes to confession and mass regularly, he need not worry so much about his conduct. After worshiping God in an unknown language for an hour on Sunday morning, he can "relax" pretty much as he pleases and wherever he pleases the rest of the day. In self-defense, the Protestants are gradually developing a similar program. Recently a large church offered its people a prayer service and a dinner-dance at the same hour. You could choose according to your heart's desire! What will the end of all this be? We can not save the world by separating ourselves from it. But can the Church save the world by opening its doors to all the world and to all that is in the world? To increase the confusion still more, modern communism comes with its enthusiastic preaching of heaven on earth.—*Lutheran Standard.*

"Unless this country is made a good place for all of us to live in, it will not be a good place for any of us to live in."—Theodore Roosevelt.

The Lutheran Outlook

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The
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EDITORIAL

former diplomat, testifying before a Congressional committee the other day, said that in his opinion within five years not more than ten per cent of ill be alive. He meant that by that time atomic war have decimated our population.

that opinion were to be adopted by the people of the d generally, or by any considerable portion of them, ould have a paralyzing effect on human life. Why make any long-distance plans for the future, if there is not going to be any future? The statesmen who are slowly and carefully laying the foundations for a workable ed Nations organization might just as well go home put their personal affairs in order, if we are going to ack in the dark ages within five years. All long-e national planning would come to an end—no Mis-i Valley authority, no road-building program, no de-ping of natural resources. What would be the use of g to college, or buying a farm, or building a factory, arting a business, or having children?

me human activities would increase. Military pre-tion would be intensified in anticipation of the great ggle for the survival of the fittest. All forms of en-inment, especially the wilder and more convention-ing types, would receive a temporary impetus as the le yielded to the despairing philosophy, "Let us eat, k, and be merry, for tomorrow we die." Vice and e would multiply. An enormous exodus from the t cities would begin, based on the knowledge that centers of population would be first attacked. In t, there would be such a chaotic disorganization of that we should be forced into a military dictatorship nort order.

hat shall we say to these things?

rst, that we do not believe the dire prophecy. Not the human race is not capable of such folly, or that it has not deserved such a catastrophic and miserable end. It is and it has. Not only that, but the Scriptures forewarn us that the world will come to an end accompanied by the fear and distress of its human inhabitants—"upon the earth distress of nations with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth." Since there is going to be an end of the world some day, and since no one is able to predict the time of its coming, we must live in purity of conscience every day as if it were the last, and as if the Lord were at hand. But at the same time we must live every day as if there were many years to follow. For we are stewards under God, and many phases of our stewardship require a long look ahead. Shall we decline to collect funds for a hospital in India or China, for example, on the ground that the world is coming to an end? I do not believe that anyone is capable of foreseeing the end within five years or ten. "For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety! then sudden destruction cometh upon them."

Second, that even if civilization is faced with imminent disintegration, we are going to go right on being ourselves. No Christian should be engaged in any occupation he would be ashamed of on the day of judgment. And if his calling is an honorable one, however humble, if he is serving his God by serving his fellow man in some useful way, let him go right ahead in that occupation until the Lord calls him individually to give an account of his stewardship, or until the Lord calls us all to judgment. I have planted seeds in my garden as usual this spring. I know of several babies that are about to be born into this world. I know a number of missionaries who are starting out for a life of service in foreign lands. I know hundreds of Christian young people who

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are graduating this spring and looking forward to useful lives. "Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season? Blessed is that servant whom his lord when he cometh shall find so doing."

Third, that all such counsels of despair spring out of unbelief, and they are abhorrent to Christians because they fail to take into account one great factor—our Lord and His love. The signs of the end are not intended to terrify the children of God, but to remind them of their great hope. "When these things begin to come to pass, then look up and lift up your heads, for your redemption draweth nigh." Faith does not become panic-stricken when the prospect is gloomy, but stoutly says, "I am persuaded that neither . . . things present nor things to come . . . shall be able to separate us from the love of God which is in Christ Jesus, our Lord." And though we are not guaranteed immunity from the ills that are common to mankind, we are nevertheless assured that "all things work together for good to them that love God."

Mine Holiday

OUR FRIEND with the bushy eyebrows, John L. Lewis, has demonstrated again the wily opportunism that keeps him in his place of power at the head of the United Mine Workers.

He had lost face recently. The fine of $10,000 against Mr. Lewis and $3,500,000 against the union for contempt of court in disregarding an injunction took some of the wind out of his sails. The Supreme Court upheld the conviction for contempt, reducing the fine against the union to one-fifth of the original amount on condition of good behavior.

Then came the mine disaster at Centralia, Illinois, with the loss of 111 lives. Mr. Lewis seized upon it immediately to make capital for his cause. He called for a mine holiday from April 1 to April 6 as a memorial to the dead miners. He thus demonstrated that he could bring about a work stoppage in the mines on the very day the temporary agreement ran out, in defiance of the administration, the Congress, and the Supreme Court.

There is no excuse for not making the mines as safe as they can possibly be made. No American wants to warm himself with coal "soaked in the blood of miners and drenched with the tears of their widows and orphans"—to use some of Mr. Lewis' dramatic language. But it seems as if the mine leader may have overreached himself a little here. It has been pointed out:

1. That, according to the agreement with the mine owners, Mr. Lewis can pull the miners out of any mine at any time if safety regulations are not complied with. It would seem to be the duty of a real leader to know when such conditions exist and take steps to avert a tragedy; not capitalize on it after it has occurred, and divert attention from his own responsibility by loud outcries accusing a government department of murder.

2. That is was no favor to the 400,000 miners who lost six days' wages, and no benefit to the families of th dead miners in Centralia. If he had called upon the min ers to contribute one day's pay each for the relief of th families bereaved in the Illinois tragedy, those familie would have had a tangible expression of the union's sym pathy, and the other miners would have had five day pay. The way it was managed, everyone lost: th mourning families lost a possible substantial aid, the min ers lost six days, the nation lost the six-day productio of coal. Everyone lost but Mr. Lewis, who gained a litt dubious satisfaction.

3. That Mr. Lewis' action in calling upon the mine to prolong the holiday until mines had been inspecte and certified, and then almost immediately urging the to return as soon as the mines were declared safe, wa motivated as much by reasons of personal prudence a by concern for the workers. Prolonging the holida demonstrated Mr. Lewis' power. But when he realize that the miners wanted to go back to work, and also r membered that $2,800,000 extra fine hanging over t union's treasury, he had a change of heart.

Mr. Lewis is a genial gentleman with a fine oratorica style and an ability to quote from the Bible and Shak speare. But he would profit by a realization of the fa that the mine union does not exist for the aggrandizeme of Mr. Lewis. He, and other labor leaders, might t quoting often to themselves a statement by a great frie of the workingman: "Whosoever will be chief among yo let him be your servant."

A Free and Responsible Press

THREE YEARS ago Dr. Robert Maynard Hutchi chancellor of the University of Chicago, was call upon to name a "Commission on Freedom of the Pres This commission was privately organized and privat financed, Mr. Henry R. Luce, editor of *Life*, *Time*, a *Fortune*, making $200,000 available for the study, and t Encylopedia Britannica contributing $15,000. The pu pose of the study was to ascertain the degree of freed of the press now prevailing, and to make recommen tions for the future. The nine men appointed by I Hutchins, nearly all professors, have made public th report, called "A Free and Responsible Press."

Fortune, one of the magazines whose surplus fun went into the study, calls the report difficult, cryptic, a obscure. It says, "The report is difficult. It cannot absorbed at one reading, or completely even at two three. There are many exasperatingly cryptic expr sions. The meaning of some pages yields only to p sistent critical analysis. Many important sections open to widely divergent interpretations. Frequen the report seems to say precisely the opposite of wh on balance, it appears the commissioners meant. Espe ally as the work of a group of men known for clarity mind and expression, the obscurities of this report inexcusable."

ıe *Wall Street Journal* is even more critical. It es a paragraph from the report: "We recommend the Government, through the media of mass com- ication, inform the public of the facts with respect s policies and of the purpose underlying those poli- and that, to the extent that private agencies of mass munication are unable or unwilling to supply such ia to the Government, the Government itself may loy media of its own."

f this recommendation the *Wall Street Journal* says: this commission of professors believes it is feasible men in government to render an impartial verdict on r own current actions, and that it is right to spend people's money to see that such verdict is impressed n the people. And this same commission in this same ument explains that it called no active newspaperman its deliberation because men cannot render impartial cism of the activities in which they are engaged. at change comes over men in government that gives n such capacity the professors do not explain."

his whole matter of a free press (and that includes o) is one of growing importance and considerable iculty. As Americans we believe in the right of ev- one to express his thoughts so long as that expression onsonant with law and order. There are laws against l, for example, and against misrepresentation of ad- tised products, especially foods and medicines, and inst suggestive and indecent publications. But if we e found it advisable to limit freedom of expression by , who can tell when more laws of that kind may seem irable? And at what point does the limiting of free ech become undesirable? Who shall determine that nt? According to whose standards shall the thin line demarcation between permissible liberty and desirable triction be drawn? Some think that the advertising iquor should be forbidden as is the advertising of nar- ic drugs. But many would consider that too serious restriction on freedom. Some think that all Com- nist propaganda should be outlawed. Others are a- id that if the propaganda of one political party can be ned from press and radio by law, the time may come en a party in power will pass laws shutting off all oth- parties from the public ear. Some think that the vernment should prevent Mr. Henry Wallace from king such speeches about his own government as he been making in Europe. But friends of Mr. Wallace nk that would be going too far.

Books that cannot be sold in Boston are sold freely ewhere. A new play by a famous playwright made its miere in Columbus, but when it got to Detroit the po- said it would have to be cleaned up before it could go

Many states have boards of censorship to determine ether a motion picture may be shown in that state. me would like to see the blood-and-thunder comics d the exciting radio programs for children toned down prohibited. That is just one of the problems of a free ss, the problem of liberty under law; but just how ch liberty and how much law? It is not any easy one solve.

Another problem is that of assuring to the general public reliable sources of information. In a democracy like ours an informed and intelligent voting public is a necessity. And never in history has there been a people so eager to be informed. Likewise never in history has there been a people so flooded, drenched, inundated and swamped with information. *Life, Look, Pic, Time, Newsweek, United States News* all have many readers. Sokolsky, Mallon, Pegler, Winchell, Pearson and a dozen other columnists are syndicated far and wide. With a good radio, if you had nothing else to do, you could hear a different news broadcast almost every fifteen minutes.

It would seem that in the very multiplicity of news sources there would be a degree of safety. And no doubt if everyone had the time and the inclination to read a half-dozen news magazines, keep up with all the important columnists, and listen to seven or eight commentators every day, and if, in addition, everyone who did so were able to evaluate all the sources properly, balance one against the other, take into account all the angles from which the news is approached, sift the wheat from the chaff—I say, if this were all possible, no doubt we would have an accurately informed public. But it is not possible. So one man reads the *Daily Worker* and another reads the *Chicago Tribune.* They are hardly going to agree on anything. A statistician employed by the labor unions reports that business in general is enjoying such profits that wage increases are justified without an increase in commodity prices. But statisticians employed by the National Association of Manufacturers come up with an entirely different set of figures. Which is correct? This is the kind of situation, perhaps, which the Commission on a Free and Responsible Press visualized when it suggested that the government itself should enter the arena to supply the public with reliable facts. But when we consider the fallibility of human nature, we wonder whether even a government bureau could be entirely objective and reliable; or whether the temptation to sort out the statistics, slant the news, and color the facts in keeping with a political party's presuppositions—and its desire to gain votes—would not be too much for it.

——o——

A third problem is the one that inheres in the private ownership of newspapers and news magazines. We certainly do not want a press controlled by the government, such as they have in Russia. But how easy it is in a privately owned newspaper to give prominence to one item and bury another on a back page, to subscribe to the syndicated utterances of one columnist but not to another, to publish cartoons ridiculing one viewpoint and supporting another, to print letters from the readers that are favorable but not those that are adverse—all according to the policy of the owner of the paper! And then the wishes of the big advertisers may have to be considered, too. Are *Life, Time,* and *Fortune* going to be very outspoken on the evils of the liquor traffic while they derive so much income from full page whiskey ads?

What is the solution? Even the learned gentlemen of the Commission on a Free and Responsible Press did not come up with a very clear answer, so I will not be so presumptuous as to suppose that I can. But I do have a timid suggestion to make. Is it not time for church bodies and church organs to pay more attention to questions of general interest and importance? Shall we remain in our ivory towers, blissfully reporting from time to time that St. Luke's congregation of Smithville has increased the pastor's salary, while all around us events of world-shaking importance are taking place? To be very specific, does not the Lutheran press of the nation owe it to its constituency—who are also citizens and who want to vote according to their Christian principles—to discuss matters of national and international significance, weigh the issues in the light of God's truth, and then say, "Here we stand; we cannot do otherwise"?

The Brooklyn Dodgers

PERHAPS there are readers of this magazine who have never heard of "dem Bums", but there are at least two reasons why the Dodgers are worthy of mention in a church publication.

The first reason is the suspension of Brooklyn's manager, "Lippy" Leo Durocher, by baseball commissioner "Happy" Chandler. The reason given was that Durocher had been guilty of conduct unbecoming to a baseball manager. The "lippy" one has been a turbulent character on and off the playing field. The ostensible occasion for his being booted out of baseball for a year was the charge made in print under Durocher's name that the general manager of another team had been fraternizing with known gamblers in Havana during the training season.

But there was more behind it than that. A few months ago Durocher married a movie actress before her divorce became final in California. The judge had them both in court for that. But even that might have been passed by, if it had not been for something else. The Brooklyn Catholic Knothole Gang, an organization of Catholic boys who are baseball fans, announced its intention (through the priest who is head of the organization) of boycotting the Dodgers this year because the example set by the Dodgers' playing manager was one that the church could not approve. They did not want their boys to make a hero of that kind of man. The cumulative force of too many escapades built up enough pressure behind him finally to blow Durocher clear off the scene.

The other reason for writing about the Dodgers is a more savory one. On April 11 it was announced that Jackie Robinson would be a member of the team this year. What is unusual about that? Why, Mr. Robinson is the first member of the negro race to play on a major league baseball team. There were plenty of good negro players, but an unwritten rule barred them from playing with whites. Cuban players, Mexican players were admitted, but no negroes. And there were plenty of negro athletes recognized in other sports—Jesse Owens, Joe Louis, Bill Willis, Buddy Young, to name a few—but not in baseball.

It still remains to be seen how the experiment will work out. There are no southern cities in the big leagues. Robinson's minor league experience was gained by playing with Montreal in the International League. He seems to be the type of modest, clean-cut personality who can most successfully be the pioneer for his race in this respect. It is to be hoped that baseball fans will be fair enough to concede that the only requirement for a baseball player is the ability to play the game, not any special color of skin. Whether hotels in various cities will admit him when the team is on the road is still to be discovered.

The Great Divide in Protestantism

By Oscar E. Engebretson, Decorah, Iowa

As a rule it takes much less than seven months to erase from our minds most of the things we read. At best we remember only parts of it in the barest outline. The articles in the CHRISTIAN CENTURY last spring and summer on "Can Protestantism Win America?" do not seem to be among the things that are so easily forgotten. Careful reading raised issues and challenges which even after these seven months have not been content in being forgotten.

There were many things to be thought much on in every one of the articles; but to most of those who still discuss often the series of articles it was rather the general concept of an Ecumenical Protestantism which remains the unforgettable part. The writer seemed to draw two conclusions on the matter. The one was that many of the ills and weaknesses of Protestantism today stem in great degree from the many divisions within that Protestantism. The other suggests that nothing could so stir and empower Protestantism as a movement into unity of body and spirit.

The vision of an Ecumenical Protestantism is something that must stir the heart of every Protestant. Even in our imaginations we hardly dare to go down all the roads of blessing which such a condition could bring

needs only to think of the power and effort now so ely duplicated in some areas, moving as one con- ed effort to make Christ pre-eminent in our nation. very Christian must desire the true union of all istians. Few prayers were more often on the lips our Saviour than this one that "they may be one, n as we are one." The unity and oneness of the early urch is stressed from time to time as we note their owship from temporal possessions to the fellowship rayer.

he writer of the articles concluded that the only ap- ach to an Ecumenical Protestantism lay in the accept- e of a common principle of the Lordship of Christ. s cardinal point of doctrine, accepted by all Christian ominations, was to be the rallying point to unite all. confessions in use nor the Bible itself was to be the mon denominator in this fusion of divergent church- but the Lordship of Christ alone.

his is the point that has both fascinated and troubled ds ever since it was written. On the one hand the ere desire that thus it might be, and on the other d the profound and recurring question whether it *can* under the condition which exists within Protestantism it is today. For the thought comes over and over in that if we are to unite about the Lordship of Christ, at Christ shall it be? For it seems to the writer of s article that in the thinking of Protestantism today re are two Christs, even as among us there are two les. We can rally one segment of Protestantism ut one Christ and the other segment about the other rist, but it does not seem possible that one could her them all about one or the other Christ. Let us lain what we mean.

here is within Protestantism one group, whether the jority or the minority may not be known, who would fess Christ in this manner; We believe that Jesus rist, true Son of God through the conception by the ly Ghost and true man being born by the Virgin Mary, lked this earth as God incarnate in the flesh. We be- ve literally the Biblical accounts of His life on earth in- ding His miracles as proof of His Deity. We hold that s death on the cross was the atoning and vicarious ath, not as a heroic example of manhood, but the pay- nt of Himself as a ransom for our sin. We hold that s same Jesus rose with a glorified body on Easter rning, ascended to Heaven and will return visibly to lge the quick and the dead.

his same group could well continue their confession stating: Our conception of Christ is that which is esented to us in the Bible, which we hold to be the pired Word of God (verbally in the minds of many of ese), recorded by His servants as they were moved the Holy Spirit. We therefore hold that the Bible is allible and true, the ultimate test of truth and the sure e of our faith and life.

hose with that confession are legion, and they are t limited to one, two or a few churches. They are nd in all the major denominations of the Christian urch in America. Their Christ is the Christ as also seen by Wesley, Calvin, and Luther. Their Bible is a book apart, a holy and perfect book.

It is very evident that throughout Protestantism there is also another Christ and another Bible. The one must follow the other so we shall first look at the view of this other group of the Bible. While also among them the Bible is accorded a high place, it is not conceded to be the infallible Word of God. Higher critics, who have sought in many instances to find errors in the Bible, have been given credence, and there is no hesitancy in making the confession that it may be but a human book, though a lofty book. Its pronouncements are not always binding, nor is its authority final in every case. For them the Bible has lost the ring of: "Thus saith the Lord."

With this group tempering the statements of the Bible in the light of what human reason and the scientific approach may suggest we also find another and far different Christ. He is not even the Son of God through the immaculate conception and the virgin birth. So many of the miracles of His ministry are stripped from Him through their explanation in the field of natural science, or they are denied altogether as fraudulent additions of overzealous admirers in the writing of His life. Even in His death He becomes the Christ of the great example, rather than the great atoner who through a vicarious sacrifice of Himself upon the cross pays for the sins of all men. Even on Easter day He becomes a strange and different Christ, as some deny His bodily resurrection and visible presence before the disciples. Certainly a member of the first group does not recognize this Christ as the one to whom he looks as his personal Lord and Redeemer. Nor would the members of the second group understand the Christ held forth by the first group.

It is conceivable that one could rally together all those who confess the Bible as the infallible word of God into one body, even if today they may be found in many denominations. Likewise it might be easier still to gather those who are less concerned about dogma and particular tenets into a second body of more liberal and humanistic fellowship. To bring together these two divergent groups into one body would seem an impossible task. For in so many things, even if they may not be said to be diametrically opposed to one another, they are certainly very far apart indeed. It might conceivably be said that many a conservative theologian or lay member might find himself in much closer agreement with his Catholic neighbor or with his orthodox Jewish friend on many matters of his religion than with his Protestant neighbor who would deny the infallibility of his Bible, or who would question the atoning and redemptive work of Christ. Here then to me is

THE GREAT DIVIDE OF PROTESTANTISM

This division which prevails today is not a historic division. It was not this dual division which gave rise to the various denominations within Protestantism. All of the various bodies which we have today, with perhaps

two or three exceptions, arose as conservative biblical bodies of believers. The particular denominations which today are thought of as being the most liberal, and which number among their followers the greatest number of those who hold the more humanistic and so-called modernistic views, did not have their inception because the leaders of that day felt the need of a more liberal interpretation of the Bible nor of the person of Christ. In almost every instance the opposite is true. The views of such men as Calvin and Knox on the Scriptures would be called both ultra-conservative and unscientific by many today. It was on some other point of doctrine than on the person or Lordship of Christ and the use and view of the Bible that the separation came. In some cases it was the interpretation of a sacrament, in other cases a question of even such things as church polity. But on both the inspiration of the Word of God and the person of Christ there was no need felt for change. Liberalism or modernism is therefore a later growth within the framework of these bodies, not the fulfillment of the desires of the founders of these denominations nor the goals which they had in mind.

The point we would make is this that even though today Protestantism has diverged into these two very different streams and directions through its interpretations of the Bible and Christ, it was not so from the beginning. Two hundred years ago, and even one hundred years ago, there was far less of a division within Protestantism on these two fundamental issues than there is today. On the possibility of coming to some unity on these two doctrines hangs the fate of Protestant unity more than on any other factors.

That does not mean that the situation is therefore hopeless. For it is right here that we discover that we have found a common ground in the past, even if we do not possess it today. If all the denominations and the members of the various denominations which have veered away from the traditional viewpoints of the founders of their own bodies could return again to the position held at the time of the original cleavage of their group from some other, we should find that most of Protestant Christendom would have at least one point on which it would be near agreement. A reading of all the confessions on the person and work of Christ and the estimate of the Bible as the inspired Word of God, makes one much more conscious of the many points of similarity than of the points of divergence which may appear. Protestantism has thus grown further apart in the real fundamentals of true unity instead of closer in the last century or two. If unity shall be furthered, it will be necessary to retrace the steps which have carried the denominations further and further apart. The differences in the views of the person of Christ in those days was more often one of emphasis, so that there were those who stressed particularly the atonement while others placed chief emphasis on the Lordship of Christ. There was only one Christ in Protestantism, and even the different denominations felt that that was one thing which was held in common with all who bore the Christian name. With the new cleavage between the traditional or conservative view and the liberal view that is no longer the case. Each part of Protestantism today holds up before the other a strange and unknown Christ and Bible.

This would of course imply that the forces which have given the greatest impetus to the cleavage within Protestantism today are the churches and the individuals that have left their original moorings and liberalized their teaching on the Bible and consequently on the work and the person of Christ. This would certainly be the contention of the millions who have clung steadfastly to the fundamental and conservative positions as set forth in the confessional writings of almost every denomination. There are also entire denominations which with only rare exceptions have down through the years held both of these two tenets of faith as among those which are most inviolate. These are therefore the ones who today in seeking a common ground for all of Protestantism would ask their fellow Protestants to return again to the former position as the first step toward unity.

There are those who would insist that to ask the more liberal bodies and individuals to turn to a more conservative theology and particularly to a restudy of their position on the verbal inspiration of the Bible as well as their conception of the divinity of Jesus Christ, would be more than one would have a right to demand of anyone. Let us grant that it is a great demand, while we also remember that it would be done in the furtherance of a great and compelling cause. And there are a number of reasons why one would dare to ask that this be done.

1. There is no conclusive proof that the liberal tendency within Protestantism has been fruitful toward progress or spiritual power. Dr. Morrison in a number of statements mentioned that the appeasement policy of liberalism had failed in its purpose of winning those who disagreed, while at the same time it tended to weaken both the voice and authority of Protestantism. That the thinking of many of the leaders of these movements as they pertain to the field of Christian social service and world service has been of great worth, must not and can not be denied. A rethinking of the fundamental theological issues would not vitiate any of these gains. But even as vessels on the sea must constantly check and recheck their positions by the unchanging stars of the heavens so men and the visible church must also at times ascertain if they are still moving in line with the eternal and unchanging chartings of our course as laid out in the Word of God.

2. There is also evidence that points to the fact that much of the weakness and indirection of the Protestant church today stems from its turn to liberalism. From time to time both the theologian and the man in the pew have felt the futility of a religion which has lacked the authority of any final and authoritative Word. The soul of man needs and seeks certainty, and it wants to know that there is somewhere a final source of truth of which men can say: "Thus saith the Lord." Christian confidence cannot be built on a book which is proclaimed to be in error much as other human books.

like manner a Christ stripped of much of His Deity birth, miracles, and in both His death and resurrec- is not a Christ which will draw men nor regenerate as we try to face them with Him from week to week. a Christ, whether seen as the Great Teacher or as embodiment of all that is highest in human thinking service, may draw the admiration of men, but it is as they see the crucified Christ that men will fall n before Him, owning Him as Lord and yield them- es to Him in a new and holy life. Jesus himself knew it was only a Christ crucified for the sins of men, g an atoning death, that could draw the hearts of kind to Him in a grateful surrender and obedience. king at that cross He said: "If I be lifted up from earth, I will draw all men unto me." That is the of Christ, and that kind alone, which Paul knew proclaimed when he cried out, "We preach Christ ified," and "I am determined to know nothing among save Jesus Christ and Him crucified."

One of the real tragedies of the more liberal inter- ation of the Bible and the person of Christ is that this fact has given rise to that which today is one of the rest threats to Protestantism itself. That is secular-

Dr. Morrison states that "secularism is apostate testantism." The lack of spiritual certainty and as- nce which man seeks and needs will drive him to it in other places and things as he continues his un- ing quest for truth. Early Protestantism and a large nent of Protestantism still can proclaim bodily that in Word of God and in the Christ it sets forth, we ess final and unalterable truth. That can still give to the souls of men, who must know not relative hs in the matter of the soul, but ultimate and final h. A Protestantism which confessed that it did not ess the certainty of final truth and therefore lacked power to give certain assurance saw men leave it for larism as they began to set up other sources of truth. Ve have seen men lost in secularism raising one new after the other only to let them fall with him in his llusionment. There was a time when education was n as the final answer, and men pursued secular learn- with diligence and hope. But universities and pris- were expanded side by side and man was disillus- d. Then came science, hailed as the great and the mate in the search for truth, and man found wond- s things as he pursued it, until it seemed that here might find that which would meet his deepest need. v in the terrible aftermath of two world wars and in shadow of the atomic bomb mankind is stunned as it ils in the presence of this Frankenstein monster ch it has created in its quest for truth and certainty. better have they fared who through thrills and un- lled desires sought to find in pleasures that which ld drown out the need for certainty. So we have e to a day when it can be very true that not in the ory of mankind has there been a time when man so utterly disillusioned has ever been as ready as today to listen to a voice that can say to him with a ring of authority, "Here is truth, here is thy God.' May that voice be the voice of Protestantism again. If it shall be it must come from those who stand in the pulpits of our land. For when the simple assurances of the Bible went out, they went out first to the pulpits of the land and then in the hearts of those in the pews. If confidence and assurance shall again return to the hearts of those in the pews these must be first reborn in the hearts of those who are to proclaim this Word.

4. There is a final reason why one dares to ask for a return to the basic and fundamental conceptions of both the Bible and the person of Christ. There are millions throughout Christendom who have retained this faith and who proclaim it today. And even cold statistics will prove that these individuals and churches which have retained the faith in the elemental conviction of the Word of God as the infallible revelation of God and in Jesus Christ as the personal Saviour of men are the churches which have been the least affected by the skepticism and the secularism of the age. With few exceptions they are also the churches which today are showing the finest numerical growth and therefore show themselves in a position to exert the greatest influence within the radius of their ministry. There are some fine chapters in the history of the Protestant church in America today written by these churches who still dare to proclaim to a distraught world that there is an ultimate and final source of truth, and a Saviour who is able also in this hour to meet the needs of every soul. They are the churches, both urban and rural, who still today confess both Christ and His Word. To them, as they see over and over again, the power of that word and that Christ in the lives of modern men and women, there is no pessimism over the Church of tomorrow, but rather a rebirth of Pentecostal power and zeal to reach out to the unwon of our nation.

If we would truly desire to see a Protestantism revived and united in a mighty force both for God and country, let Protestantism go back and restudy its beginnings, and recapture that elemental faith that gave fervor to its evangelizing zeal and ministry. Then Protestantism will discover that it has again a message for this generation and the entire war-weary world. Neither man nor the spiritual needs of man have changed—the same needs and desires that called forth the Reformation and the awakenings in centuries past still call out to the Church today. The same power is still in the same Bible and the same Christ to set in motion the flame of another Reformation or the sweep of a new revival throughout our nation. Let Protestantism recapture its historic Christ and it can still see in our generation an America whose heart has been renewed and cleansed by the Christ in whom we can find our unity and common strength. That Protestantism can do in this hour.

Sick and Ye Visited Me

By Granger Westberg,
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OUR profession takes us into hospitals at regular intervals. Some pastors hesitate to visit the sick because they feel so ill at ease in a hospital. Others are actually frightened when they have to make such calls. They dislike being around sick people and do not hesitate to say so. For them hospital calling is an unpleasant and depressing chore which they do only because they have to. They put it off as long as they can, then grit their teeth and go through with it. Partially responsible for this fear is the inadequate seminary training in ministering to the sick. Some seminaries allow a man to graduate without testing his ability to minister in a sick room. In the class room there is little actual instruction on methods, procedures and techniques. It has not been until recently that a few schools of theology have seen the practical value of sending students to hospitals for specialized clinical training during vacation periods.

We owe a debt of gratitude to the pioneering of Anton Boisen, Russell L. Dicks, Richard C. Cabot and others who have opened hospital doors for hundreds of theological students and pastors. They have made it possible for them to work intimately with the medical staff, and have discovered scientific techniques for critically examining the skill of the minister. Heretofore pastoral methods could not be examined because the minister must necessarily do his work alone and behind closed doors. Now through case write-ups, careful recordings of complete interviews, as well as by controlled interviews introduced by Rollin Fairbanks, we are able to ascertain with a good deal of accuracy a pastor's ability to counsel.

Fear of Hospitals

Why are some clergymen afraid of hospitals? Perhaps it is just their natural fear of the unknown or their irritation with the many rules, regulations, and rituals of which they know so little. Every seminary student ought to have the opportunity of spending from two weeks to three months in a large hospital as assistant to the chaplain. In this way he would become acquainted with the routine of such an institution and lose his fear of the strangeness and bigness of it all. During this clinical period he will see that the clergyman is a vital and necessary part of the hospital team. Once he recognized his value there and is convinced that his ministry is appreciated, his feeling of inferiority will be lessened. He will then go at his work with much the same confidence and self-assurance as the doctors.

We are not suggesting that pastors should substitute cocksureness for the ineffectiveness of the Reverend Milquetoast technique. A pastor does not come into a hospital to boss nurses around. If nurses are convinced h is valuable to the physical and mental welfare of thei patients they will go out of their way to make him fee at home. But if they do not like him, they can make hi life miserable every time he comes to the hospital. If nurse is impertinent and uncooperative, a call is sure t get off to a bad start. If, after he has gone, she implie to the patient that she thinks the minister is a "pain", i will vitiate much of the good that might have been ac complished by his call. It will pay the pastor real divid ends to become personally acquainted with some of th key people in a hospital family—chief among whom ar the administrator, nursing supervisors, and the chief o the medical staff.

Pastoral Techniques

What are some techniques of a pastoral call? One mini ister who make a great many hospital calls has told m the following things concerning his hospital work: "Whe I make hospital calls I usually wear clerical attire, whic saves explaining to a dozen different information clerk and nurses who I am and what my business is. I try t call in the mornings between ten and twelve or in th afternoons between four and seven, because patients ar not asleep and there are seldom any visitors to interfe with a private conversation. Ten until twelve is usuall convenient for the maternity floor as well. When reach the patient's floor, I never go directly to the roo but stop at the chart desk to inquire of the supervisor some other nurse concerning the condition of the patie I consider this very essential, for his condition ma change from day to day or even from hour to hour. I approach nurses tactfully and take only a moment their time, I find them quite willing to give helpful in formation.

"There are four things I like to know about a patie before I see him: 1: The correct room and bed pos tion. 2. The nature of his illness. 3. How he fee about his illness. 4. The advisability of calling on hi immediately.

"With this information in mind, my approach is mad in the way best suited to his condition. In his presenc I do not make statements or ask questions about mo subjects. The moment I enter his room I forget that know anything about his illness. When he asks que tions about his physical condition, I always reply th that is out of my field and that his doctor will no doul have the answers. Whatever the nurse or doctor h told me is treated as strictly confidential. It would eve be unfair for me to tell my wife lest in an off-hand m

at Ladies' Aid she should be asked the nature of Mr. k's illness and unconsciously reveal that she knows. sters' wives may not be pumped as much if parish- s learn that parsons keep confidential matters con- tial."

en I asked this minister what he does when the door room is closed. He said, "I never open it. Even if patient is a man I wait until a nurse goes in and as- s me the way is clear. I keep my eyes on the light the door, too. If it is on, even though the door is , it is another signal for me to wait until the nurse s the 'all-clear' sign. A patient will never forget it e pastor walks in at an embarrassing moment. When nistake such a situation arises, there is nothing else ne to do but back out and wait. Any minister who ks he can take care of himself in the hospital and not need to consult nurses is headed for trouble.

As I approach the bed I watch to see that I do not over the crank handle at the foot of the bed. If patient is receiving an infusion, I must keep clear of arm for it must remain immovable for hours. I am ful not to jar the bed in any way—in fact I never h it. I extend my hand only if the patient seems pletely able to shake hands, and in most cases I wait him to offer his. This matter of handshaking re- es that we be not over-aggressive at any time, for sudden motion may make the patient most uncom- able.

My manner should be pleasant but not fawning, and voice modulated so as not to disturb other patients ne same room. If I enter a room and in a loud voice hich only a preacher can develop — yodel, 'Hello-o-o e!' I not only sound foolish, I embarrass my patient. n that moment on the other patients in the room will ider me eccentric. They will listen in on every word y and my call may lose some of its effectiveness. en I leave they will all want to know who that queer w was."

the sick-room the pastor should employ his best nseling methods, for many of the conversations will be tly like those carried on in a pastor's study. He must develop a professional bedside manner, but he des- tely needs to have bedside manners. The patient's tion will often decide whether the minister will be ed. If the patient is on his back, it is very hard for to look at someone seated in a low chair at the side ne bed. There are times when it is necessary to stand ughout the call, even though it may seem a bit stiff formal. Then, too, the minister must watch the pa- t for signs of discomfort. He may not wince in pain, he may cast many glances out into the corridor, in- ting that he is hoping a nurse will stop by. A sixth e must help us decide on the length of our call. The versation with the nurse prior to entering the room help us make wise decisions. A person who is critic- ill may appreciate a visit of from one to three min- , while a convalescent may enjoy a call lasting up to an hour.

Leisureliness Important

Leisureliness is an important ingredient of a good call. The minister must give the impression that he is not at all in a hurry for this patient is his most important concern. Nothing else going on in the world matters, for while he is in this room this patient comes first. One clergyman is known to remove his coat and hat in each room, though he may be going to stay only a few minutes. At the end of the call he leisurely puts them on again, despite the fact that he is going to call on another patient just down the hall. There he repeats the process. He says that this helps the patient to feel a sense of importance for the minister made a special trip just to see him. Of course, the pastor should never deflate the patient's ego by saying, "I just happened to be in the hospital to see Mr. J. so I thought I would run in and see you, too."

Creating an atmosphere of leisureliness can be assisted by accepting certain interruptions as inevitable. If it is mealtime and the nurse brings the tray during the call, the pastor should insist that the patient eat immediately. Anyone who has been in a hospital knows that food seldom reaches the patient piping hot and that an additional wait makes a meal very unappetizing. There are times when a patient might appreciate having the pastor ask the blessing before he begins to eat. This may readily be suggested, and a sentence or two added to a familiar grace in order to personalize it.

When a patient begins to tell a long, long tale of woe, we have no right to stop him. It is our job to hear him out and not break into his stream of words with something about which *we* want to talk. This is his inning and he ought to be given a chance to gain release by talking as long as he wants to talk. The concept of empathy is put to its most severe test in the sick-room. It is impossible to appreciate fully the suffering of each individual, yet our willingness to stay with him and listen to his story shows that we have a vital interest and concern for him. There is nothing that will bolster his spirit more than to know that his minister cares about him. No matter how much we tell him about our concern for him, he will judge our sincerity by the amount of time we spend with him and our ability to appreciate his present predicament. As he talks on and we lend a sympathetic ear we shall learn more and more, not only about his illness, but also about his attitude toward illness, toward life, and toward God. It will be time well spent for a soul counselor.

The Case in Room 107

Ministers who visit a large number of hospital patients are tempted to become so objective in their work that they lose the personal touch. Like so many nurses they forget occasionally that each patient is a person and not merely "that gallbladder in 107". Take the case of George Smith, for instance. He is the case in 107.

George is 35 years old, has three children, and he comes from a small town 150 miles away. He is exceed-

ingly apprehensive, not only about his life but also about his hospital and doctor bill. He knows that it is going to be well up in the hundreds, and his thirty-seven dollar a week salary just is not going to cover it. He has been putting off this operation for several years, hoping to avoid it, or at least hoping to be in a better financial position. The severe attack he had a week ago forced him to come to the hospital. Never had he felt lonelier in all his life. If only his wife had been able to come along to mother him! Truly he is a feller in need of a friend.

For him the hospital is a terribly impersonal place. When he arrived last night after a tedius train ride, he was put to bed and told nothing. He tried his best to sleep, but the dying patient across the hall kept calling out like a ghost all night. His blood began to curdle as he pictured himself in similar agony the night after his operation. In the same room with him was an Italian who could not speak English. He tried to talk to him and got nowhere. Everything was so strange. He could not get used to the idea that he must now be so helpless. He hates to be waited on and he cannot see why he is not given bathroom privileges when it is just across the hall. Everyone is so secretive. No one bothers to explain anything to him. The night seemed never to end.

When morning arrived at last he enthusiastically welcomed the nurse with the water basin even though it was only 6 a. m. He could hardly wait until they served him his breakfast, yet nobody thought to tell him there would be no breakfast because of tests which had to be made. After waiting for two hours he mustered up courage enough to ask about it. The nurse explained the reason and he was left to wait for the doctor to make his rounds. The doctor came into the room at 10:30, followed by a nurse. He greeted the patient perfunctorily and began immediately to expose Mr. Smith's abdomen. He gave orders, using high sounding medical terms which the nurse wrote down on the chart. They meant nothing to George. He was so awed by all this that he forgot about the questions he had been planning to ask. Before he realized it the doctor had come and gone, and now even a greater feeling of despair came over him. He asked himself over and over, "What is this, anyway? You'd think I was a ten-year-old boy. He did not tell me a thing. After all, its *my* body; I ought to have a right to know what they are planning to do."

Then, out of the blue, a minister walked into the room. He greeted George in a friendly, unhurried way, and had no trace of a professional air. When George invited him to sit down, he did so, and then in a leisurely manner, said, "How's everything going?" Mr. Smith could hardly believe it. Was this man serious? Did he really mean that he would listen to him if he told him all his troubles? For the next ten minutes there followed a steady monolog as George poured out his heart to the only person who was showing real concern for him as a person and not merely as a physical organism. The minister was not in a hurry to run out on him. He stayed until he was sure that George was talked out. A half hour passed before the conversation came to a close. Now George felt that he had a friend in the place. Somebody actually cared about him. Perhaps the hospital was not such a bad place after all.

For George Smith, who is an active church member back home, this minister's presence and concern for him brought about a composure and inner peace difficult to describe. His utter loneliness and helplessness was gone. The minister's confident manner, his pleasant, unhurried attitude spoke volumes to him. Somehow his faith in God had been renewed. He was receptive to the healing powers of God.

That is the task and the opportunity of every minister who calls on the sick. He comes to know his patients as more than just "that gallbladder in 107." Mr. Smith is much more than just an interesting medical case. Our ministry to patients may sometimes be dramatic. We may come into the room at just the right moment. The patient may be clutching at a straw and we give him the "Rock." It may be that the pain at the moment is so intense that he will grasp our hand in a death-like grip. Perhaps we say nothing. Our presence is sufficient, for we represent more than just ourselves. To him we represent all that for which the Christian Church stands. We are the tangible representative of the Great Physician.

For the most part our ministry will not be very dramatic. We shall call on the same patient we have seen many times before, whose illness is chronic. We have heard the details of his operations so many times we can recite them from memory. We resolve to call on him once a week, but soon find ourselves concerned about many other things that we have to drive ourselves to go over to his house once in three weeks. In simple English we just do not enjoy calling on him. There seems to be nothing accomplished. It is just a rehashing of the same old things. Yet this is a patient who needs us just as much as one who is acutely ill. For the man the weeks and months drag by at snail's pace as his visitors become fewer and fewer. The postman seldom stops at his house any more. No one seems to care. As long as his illness was dramatic and unusual friends called to satisfy their sadistic interest, but now that he is to be in bed for a year or two no one demonstrates visible concern. The minister is one who should care. A patient who can say, "I know that my pastor will be here every Friday afternoon, "is one whose faith in the constant care of God will also be stronger.

Changing Emotions

It often happens in our hospital calling that we must go from the room of a new mother who is thrilled with God's perfect gift to the room of one who has just been told that he will have to submit to surgery. To shift the gears of our emotions so quickly is not always the simplest thing to do. We usually have a carry-over mood from our last call. Patients who are in the depths of despair do not appreciate a minister who breezes in with

oad smile and begins the conversation with superficiiriness. One of the hardest things we have to do is ense immediately where the patient is emotionally, then seek to adapt our mood to his. If he is cheerand gay, then it is all right for us to be the same; but e is morose and sad, he must sense our complete unstanding and sympathy with him. In other words, as leave one room to go to another, we shift the gears of emotions into neutral and decide what our next mood ll be only after we have seen the next patient. We st begin with him where he is. He must not be forced onform to *our* mood.

What plans do you have for your patient? Much pasal sick calling is carried on in a hit-or-miss fashion. parishioner is ill. The relatives and the patient know t it is the custom for the minister to call — and so minister calls, out of a sense of duty. Aside from ning good will, he seldom expects any other real rets. In a vague sort of way he knows that the Scripe and the prayer will strengthen the patient, yet he is convinced that he has much of a role to play in sicks. He seldom plans in advance what he is going to empt to do on each call. He spends little time making spiritual diagnosis, suggests no specific prescription the patient or his family, and has no well defined goal vard which any particular therapy can be directed. ough he would severely censure a doctor who would l on a very sick patient and spend the time chatting out the weather, he fails to see that his patients are ritually ill and need a doctor of the soul, who by eful planning can give the skilled guidance and direcn which they need.

Note-Writing

The effective Seelsorger writes notes. It is at just this int that one who cares for souls must discipline himself the extent of writing notes on every person with whom is doing personal work. Each man will have to decide his own system of recording interviews, but he must ve *some* system whereby he can evaluate his work. e simplest method, also used by many doctors, is to ve a three-by-five card for each person on his counsel- or calling list. After the first interview he jots down t a sentence or two concerning significant details of e conversation. He notes which Scripture was used d any unusual questions which came up. Then when has time for reflection he recalls the visit and tries think through in a logical fashion what specific pasal opportunities are offered in this case. That is the l reason for taking notes, that we may be forced to dy the case as a doctor would. That is why the two ters "P. O." (pastoral opportunities) should appear lowing the notes of each interview. Herein lies the ciplinary value of note taking. It makes the clergyn think ahead and does not leave all to chance. If we nsider it necessary to plan sermons in advance, it is no s wise to plan counseling opportunities in advance.

Before going into a patient's room for the next interview the pastor consults his card, notes impressions from the previous conversation, recalls the pastoral opportunities, breathes a prayer to God for guidance and then enters the room. With such reverent and thorough preparation he is going to do a better job spiritually than the man who says, "I just let the Holy Spirit guide me in things like that."

Occasionally we come upon a particularly difficult situation where we seem to be getting nowhere. Such a case may require consultation with another pastor, or with the physician. Counsel with other pastors is permissible as long as it is kept on a professional basis. It is not necessary to mention names of the parties involved and it is better if the consultant have no personal relationship with the case. It is to be assumed that the case will not be discussed casually over the coffee table when the ministers' wives are present.

In addition to consultation we shall be aided considerably if we bother to go to the trouble of writing out such a problem interview in detail. This means that we actually write up everything of any consequence said by either counselee or minister in that conversation. In the write-up we quote the words of the other person and our own verbatim. It is amazing how much of the conversation we shall be able to remember. It will take an hour or more to write up a fifteen-minute call, but it will be well worth the effort, for it will help us to examine our own technique to see if or why we are to blame for the lack of progress in the situation. If we allow this write-up to be critically examined by a pastor trained in counseling, we shall find the constructive criticism which he gives us of great worth.

After recording the conversation, the minister must take time to write an "Analysis of the Call" and a description of "Pastoral Opportunities." In the analysis he will honestly scrutinize his work and record his reactions to it, while under "P. O." he will seriously and prayerfully consider his role as spiritual counselor, and set for himself an attainable goal for the next session with this person. If we are willing to objectify our work in this manner, we come closest to a scientific approach and it indicates that when difficult problems arise we actually dig into them. We are not content to by-pass them.

Communion For the Sick

In our ministry to people who are ill we often do not make sufficient use of the Sacrament of Holy Communion. We forget that in it we have a tangible spiritual reality which has uncommon power in giving new strength and spiritual fortitude to the sick. This sacrament, which has been seriously neglected by non-sacramental churches, is once more being brought out of disuse and given its rightful place alongside the preaching of the Word. Pastors whose custom it has been through the years regularly to take the sacrament to their parishioners attest its mystical power so unfathomable to human reason. They shrink at the thought of describing it

in terms of a magical power or comparing it to a beneficial drug. It cannot be placed in either of these categories. Yet it is entirely possible that the faith which accompanies the reception of the sacrament may miraculously release certain forces within the body which will bring about actual physical improvement. But the only motive for suggesting Communion is that the patient's faith in God be strengthened and thereby the flood gates of his heart will be opened to the healing power of God.

Holy Communion in a sick-room comes closest to bringing the Church to the patient. It should be planned with utmost care. Communion is not given as if it were a last rite, or comparable to extreme unction. To that end the pastor educates his parishioners to know that on the Sundays when Communion is held in the church, he also goes out to the homes and hospitals and communes those who have requested it.

When he suggests to a patient, "I shall be happy to bring Communion to you next Sunday," the patient does not say to himself, "That must mean I am going to die." Our people must be taught that the sacrament is a holy food upon which Christians need to feed regularly. It should be perfectly natural for church members to ask for it before going to a hospital and at intervals during their stay. Their request for it should be based on their desire to deepen their spiritual life.

The pastor should arrange for the service in advance by informing the nursing supervisor of the hour he plans to come in order that she may have the patient ready. Some pastors prefer to bring Communion early in the morning, both for reasons of fasting and because it gives the patient an entire day to think on it. Others find it better to administer it at dusk to a patient who has difficulty in getting to sleep. It quiets the mind, relaxes muscular tension, and fixes the thoughts of the patient upon Him who calms the troubled waters.

Protestant ministers coming with Communion generally do not care to bother the nurse about it. Maybe they are never quite sure when they are going to arrive. Roman priests always make arrangements in advance and as a result, even in non-Roman hospitals, they receive more consideration from nurses than we do. Many nurses would tell you that they have never heard of a Protestant minister bringing Communion to a patient, but they know that Roman priests are in the hospital every mornning. They imply that Protestants do not receive the same pastoral care as Catholics.

Ideally, nurses should be given a chance to get the patient ready for the minister. They receive real satisfaction in having their patient look his best, with clean linen, and everything in the room tidied up for the service. They should be instructed to prepare a table or dresser with a clean cloth upon it. This table should preferably be near the foot of the bed so that the patient may without effort look directly at it. When the Communion table is just a foot or two from the patient's head, the service loses some of its dignity, for the patient must necessarily be too aware of the mechanics of preparing the bread and wine. Distance in the sick-room, as in the church, lends solemnity which is vital to a meaningful religious experience. If the patient can be raised to a partial sitting position the distribution of the elements will be easier. When there are other patients in the room, the curtains or screen may be drawn to avoid distractions. This is not always necesary, for often if there is but one other patient he can be invited to participate in certain parts of the service and will thank the pastor for his thoughtfulness. Patients who have "listened in" have been won to the Christian Way because of the friendliness of a pastor conducting a private Communion service.

When the nurse indicates that all is in readiness, the clergyman comes into the room, greets the patient, then turns to his temporary altar as he places the sacramental vessels upon it and proceeds to prepare them for use. The table or dresser may be set up with a Cross at the center and candles at each side. Patients who come from churches where clerical attire is used often feel that it is more like a service if the pastor wears some garb denoting his sacred office. Some hospital chaplains use cassock, surplice and stole for all Communions while pastors from the outside merely wear clerical street attire. The minister's manner, though friendly, ought to be somewhat different from his manner on an ordinary call. On this call the sacrament is of central importance every moment he is in the room and he conducts himself much as he does in his church. If it is the custom in his church to face the altar for prayers, he faces the improvised altar now.

The length of the service must be determined by the condition of the patient. Those who are chronically ill might welcome a service lasting fifteen or twenty minutes. Those acutely ill may not be able to focus their attention for longer than two or three minutes. Four to six minutes is the average service length in a general hospital. This includes an invocation, a confession of sins, an absolution, and the usual parts of the service constituting the consecration. When the "altar" is at the foot of the bed it is possible to conduct a more formal service, but when for practical reasons he must use the bed table at the patient's side, the service will be very simple. When a pastor has many private Communions to give, it may be impractical to consecrate new elements in each room; but it is immensely satisfying to the patient to be privileged to see and hear the entire service. In private rooms it is not out of place to sing or chant portions of the service if the patient is accustomed to that.

When the service is over the reverent spirit is continued if the minister quietly recites a hymn verse as he prepares the vessels for removal from the room. This will eliminate the usual run-of-the-mill conversation which often disrupts the atmosphere created by the service. Then as he is ready to leave the room he may turn to the patient who usually says, "Thank you", and reply with such a phrase as, "It is a privilege to bring the sacrament to you," or "It is God's gift to you." The Communion service in the room from begining to end should be churchly, solemn, dignified, yet warm and friendly

Lutheran Students in China

By Wilson Ai,
Youth Committee—Lutheran Church of China

EASTER, 1945, was only a few weeks away. A group of refugee young people from Honan province were gathered in a Lutheran Center at Chungking, the rtime capital of China, discussing the question "How ll we keep ourselves near to God?"

Near to God?. Easter Sunday, 1945, witnessed a group 100 young people singing, discussing, playing, worship-g together on a hillside near the upper Yangtze River. ster Sunday, 1945, and a Luther League of China was cially organized!

Since 1945 this Luther League has met every other ek. Swedish, Norwegian, American, Korean, Chinese ve led the discussions and worship services. Once an nerican G. I. stationed in Chungking told the group his country and the Luther League in his home con-gation.

The war ended, these refugee young people left Chung-ng for their homes. Everywhere they found their uses bombed, furniture burned, relatives scattered, but ey were not disheartened. They had experienced dur-g the long period of war that it is only God who can hold them in their difficulties and they knew now that d was still with them. The spirit of Christian faith d fellowship which had been nourished and strength-ed during the war years, now served as the foundation r another great venture in faith and action. 1946 and Lutheran student movement in China is born!

From October 20-24, 1946, the Lutheran church of ina met in its first national convention since 1937 in ekow, Hupeh, China. Nine years had passed since the t meeting of the Lutheran Church of China and now at the war is over, the church is ready to launch out on w ventures. Encouraged by a promise of a gift of ,000 from American Lutheran students for work a-ong students on University campuses, a Committee on outh Work with Rev. Arne Sovik as chairman is ected. Two field workers, Mr. Wilson Ai and Rev. gurd Aske are assigned to visit colleges and middle hools in central China and especially the Wuhan cen-r. Their task? Find the Lutheran students of China, d out their needs, bring them spiritual aid!

Students are Asking

What can you do for us? How can *we* assist the urch? Are we capable of activities similar to the or-nizations sponsored by other denominations? What ogram material is available to us? When will you re-rn to us? Earnest, thinking, sober Christians, these udents are asking for help. They are anxious to have lltime Lutheran youth workers. They are delighted the Lutheran students across the Pacific care about them. They are surprised when the pastors arrive on the cam-pus. *It was the first time in the twenty-eight year his-tory of the Lutheran Church of China* that a visiting mis-sion had been sent to the Chinese Lutheran youths in the colleges and middle schools?

What would you discover if you were to visit the col-leges of China? At Wuhan University there is a Chris-tian fellowship of approximately 60 students called Logia Christian Fellowship. Each Sunday morning they hold a worship service and every other week they sponsor a vesper service in which some students give testimonies of Christ's saving power in their lives. Tuan-chi-jih is the name for their Fellowship Day which is sponsored once a month. On this day a group of students come to-gether for worship, a singspiration, discussion, games, vespers.

At Hwachung or Central China University, an Episco-pal school, there are three main Christian fellowships, Wesleyan, Episcopal, and Church of Christ of China. Each group has its own pastor. There are about 10 Lu-theran students at this university, but because there is no Lutheran pastor, the students belong to the Church of Christ of China Christian fellowship. Both of the groups at Wuhan University and at Hwachung Univers-ity are active in sponsoring several projects, chief of which is the sponsoring of an adult school for school workers and a primary school for boys and girls in the vicinity.

National Honan University has a Christian fellowship of more than one hundred members. Nearly half of these members are Lutherans. The main problem of this group is the lack of pastoral leadership. They have been active in sponsoring Bible classes, Sunday services and discussion groups.

National Honan University has a YMCA in which all of the 10 Lutheran students studying at this University are active. Honan University is located in Kaifeng where there is a Lutheran Church. Besides the activi-ty in the YMCA group, these ten students have recently organized an active group at the local Lutheran Church under the direction of Rev. David Vikner.

Lutheran Students — Jesus — Non-Christian

A visit to the middle schools of China reveals two im-pressive facts. In Sinyang, one of the Lutheran centers in China, there is a Luther League which was organized on Easter Day, 1946. When the group was visited at Christmas time, 1946, it was discovered that the group has one hundred thirty members! The unique and chal-lenging thing about this League, however, is that the

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majority of the Leaguers are non-Christians from five government schools and one church school. The church has opened two Sunday Bible classes for them, one for seniors and the other for juniors. The non-Christian Leaguers study Christianity through these classes and enjoy the fellowship with the Christian members in the monthly meetings of the group. Through this very natural way, many young people have been led to know God. Lutheran students can thus help to bring Jesus to non-Christian students. At the present time the prime needs are for a youth director and good program material.

The Story of Jesus in English Class

The story of Jesus as an English lesson may sound strange to American young people. However, that is exactly what has hapepned in Changsha, the capital of Honan Province. In China the senior middle school students are required to study English. The Changsha students were not content with a mediocre acquaintance with the language and wanted an English-speaking person to teach them the language. Through the arrangement of a Lutheran pastor, Cheng Jung, there are now about 4,000 students in 10 different government schools listening to the story of Jesus as a part of a lesson in English. Some missionaries in Changsha enjoyed this new oportunity of preaching the gospel, and the students have appreciated their English studies in the Bible. More and more students have clamored for missionaries to give them lessons about Jesus. It is a sad fact, however, that only a few missionaries have been able to respond to this new activity in the campaign to enlist youth for Christ and His Church in Changsha.

"The Way, the Truth, the Life"

"The Way, the Truth, the Life!" This is the message of Chinese Lutheran students. This will be the theme for the first conference of 100 student leaders to be held July 12-20 in Kikungshan, a summer resort located in the southeran part of Honan Province. July, 1947, and a summer Ashram (corporate spiritual quest) of Lutheran students of China will be held! August, 1947, and a summer Ashram of American Lutheran students will be held on the shores of the Pacific Ocean with the theme "Jesus Christ is Lord!"

"Lutheran Students of America Bring Help"

It was August, 1946, when the Lutheran Student Association of America meeting in conference in the Ozarks of Missouri voted to raise $5,000 in 1947 for student work in China as part of a $10,000 Lutheran Student Action budget. It is through this gift from American Lutheran students that the work of surveying the campuses this past year and the arrangements for the summer conference in China have been made. Lutheran students of China thank the Lutheran students of America!

The Lutheran student movement in China is not yet one year old! It is young, but it is vital. One of its aims is to foster the spiritual life of Lutheran students so that they may be better prepared to assume leadership in the Lutheran Church of China. The second important aim of the group is to evangelize among the non-Christian youth in China's university world who at the present time are willing and even eager to hear the message of Christ. To witness to thousands of students who have never heard of Christ is a challenge and a privilege given to the Lutheran students of China. China needs today as never before full-time youth workers, both men and women. Chinese student groups need literature. Chinese students need the material help and prayers of American students. American students need the prayers of Chinese students — that Jesus Christ may be Lord on the campuses of America and China.

—o—

Note: Mr. Wilson Ai is at present in this country studying at Augustana Seminary, Rock Island, Illinois.

The Churches and the Labor Union

1. The Roman Catholic Church Accepts the Challenge of the Labor Movement

By Daniel Schorlemer

IN order to understand the attitude and activities of the Roman Catholic Church with regard to the labor movement, it is necessary to know what the attitude of the center of Roman Catholicism, the Holy See, is toward the laboring man and the union. Such a view can be obtained first from the encyclical letter to Leo XIII, **Rerum Novarum** (Of New Things), which was sent out in 1891 and deals with the condition of labor, and then also from the encyclical letter, **Quadragesimo Anno** (In the Fortieth Year), sent out by Pius XI in 1931.

Leo XIII was known as "the pope of the working man." His encyclical *Rerum Novarum* was far ahead of the thinking of the time, and the clergy viewed it as radical. It is representative of the Roman Catholic view of the labor unions and is not at variance with the teachings of Christ in the sphere of labor and economics. Because

s so representative, as well as manifestly Christian in content, we quote from it at some length:

It is the Church . . . that strives not only to inuct the mind but to regulate by her precepts the life l morals of individuals, that ameliorates the condition the workers through her numerous and beneficent titutions, and that wishes and aims to have the thought l energy of all classes of society united to this end, t the interests of the workers be protected as fully as sible. And to accomplish this purpose she holds that laws and the authority of the State, within reasonable its, ought to be employed.

If, therefore, any injury has been done to or threat- either the common good or the interests of individual ups, which injury cannot in any other way be re- red or prevented, it is necessary for public authority intervene.

Workers' associations ought to be so constituted and governed as to furnish the most suitable and most conient means to attain the object proposed, which con- s in this, that the individual members of the associon secure, so far as possible, an increase in the goods of body, of the soul, and of prosperity.

It is clear, however, that moral and religious perfecn ought to be regarded as their principal goal, and that ir social organization as such ought above all to be ected completely by their goal." (1)

Regarding the duties of employer and employee to h other, Pope Leo had the following to say:

Among these duties the following concern the poor l the workers: To perform entirely and conscienusly whatever work has been voluntarily and equity agreed upon; not in any way to injure the property to harm the person of employers; in protecting their n interests to refrain from violence and never to enge in rioting . . .

The following duties, on the other hand, concern rich n and employers: Workers are not to be treated as ves; justice demands that the dignity of the human rsonality be respected in them . . .

Among the important duties of employers the princi- one is to give every worker what is justly due him."

Such a pronouncement arrives at the very reason why orkers' associations" or labor unions are formed.

The encyclical letter, *Quadragesimo Anno,* sent out by us XI, expands the teachings of Leo XIII on the reonship of capital and labor. It analyzes the present ial order and concludes that it is in need of basic reistruction.

What remains to be done may be accomplished, and t even more copious and richer benefits may accrue he family of mankind, two things are especially necesy: reform of institutions and correction of morals.

Wherefore it is wholly false to ascribe to property ae or to labor alone whatever has been obtained ough the combined effort of both, and it is wholly unt for either, denying the efficacy of the other, to arate to itself whatever has been produced.

The worker must be paid a wage sufficient to support n and his family . . . It is an intolerable abuse, l to be abolished at all cost, for mothers on account of father's low wage to be forced to engage in gainful upations outside the home to the neglect of their pro- cares and duties, especially the training of children. In determining the amount of the wage, the condition a business and of the one carrying it on must also be en into account; for it would be unjust to demand excessive wages which a business cannot stand without ruin and consequent calamity to the workers. If, however, a business makes too little money, because of the lack of energy or lack of initiative or because of indifference to technical and economic progress, that must not be regarded a just reason for reducing the compensation of the workers.

"The amount of pay must be adjusted to the public economic good. . . the opportunity to work be provided to those who are able and willing to work. This opportunity depends largely on the wage and salary rate which can help as long as it is kept within proper limits . . It is contrary to social justice when, for the sake of personal gain and without regard for the common good, wages and salaries are excessively lowered or raised; and this same social justice demands that wages and salaries be so managed, through agreement of plans and wills, insofar as can be done, as to offer to the greatest possible number the opportunity of getting work and obtaining suitable means of livelihood.

"Labor . . . is not a mere commodity. On the contrary, the worker's human dignity in it must be recognized.

"But it (the economic order) does violate right order when capital hires workers, that is, the non-owning working class, with a view to directing and under such terms that it directs business and even the whole economic system according to its own will and advantage, scorning the human dignity of the workers, the social character of economic activity and social justice itself, and the common good.

"We must strive that at least in the future the abundant fruits of production will accrue equitably to those who are rich and will be distributed in ample sufficiency among the workers." (3)

The encyclical furthermore states the manner in which the pagan elements in the ranks of labor and capital are to be brought into the Church.

"That these whole classes of men may be brought back to Christ whom they have denied, we must recruit and train from among them, themselves, auxiliary soldiers of the Church who know them well and their minds and wishes, and can reach their hearts with a tender brotherly love. The first and immediate apostles to the workers ought to be workers; the apostles to those who follow industry and trade ought to be from among them themselves." (4)

The present pope, Pius XII, dealt with the same problem as the two foregoing encyclicals in his speech *La Sollentia Della Pentecoste,* delivered on the same day as the two encyclicals and as a climax to *Rerum Novarum* and *Quadragesimo Anno* in 1941. In it he pointed out that "the native right to the use of material goods offers man a secure basis that is of the highest importance, for it is on this basis that he rises to the fulfillment of his moral duties." Closely related to this is the necessity of labor to preserve man's life as well as the fact that labor is very personal. And this labor is the duty of man, hence it is the right and duty of man to organize it to produce for the obtaining of material things. The private property that may thus be attained should "secure for the father of a family the healthy liberty he needs in order to fulfill the duties assigned to him by the Creator regarding the physical, spiritual, and religious welfare of the family." (5)

These encyclicals and speech constitute basically an acceptance of the challenge of the labor unions, for they start with what necessitated the rise of labor unions, an unjust social system in which the worker did not have sufficient provision for this present life. Together with the Bishops' Program of Reconstruction of 1919, they form the basis of the Roman Catholic approach to the labor unions.

The Roman Catholic plan has three objectives. They are: 1. Security, quite naturally comes first. *Rerum Novarum* greatly stressed the necessity of a living and just wage:

"For inasmuch as he performs work by his own free will, he can also by his own free will be satisfied with either a paltry wage for his work or even with none at all. But this matter must be judged far differently if with the factor of personality we combine the factor of necessity, from which indeed the former is separable in thought but not in reality. In fact, to preserve one's life is a duty common to all individuals, and to neglect this duty is a crime. Hence arises necessarily the right of securing things to sustain life, and only a wage earned by his labor gives a poor man the means to acquire these things . . An element of natural justice, and one greater and more ancient than the free consent of contracting parties, namely, that the wage shall not be less than enough to support a worker who is thrifty and upright." (6)

The encyclical of Pius XI emphasized the need of a living wage, adding that the condition of the business must be taken into account as well as the common good, but that it was contrary to the common good to give a low wage. Since the wage is the one means of giving to the worker the security that he must have for this body and life, a living wage is the first point of emphasis.

Ownership follows security. Realizing that the individual human being finds a degree of self-respect in himself owning property, Pius XI declared that the non-owning class, the worker, must be helped so that he, too, may own. This gives the worker a share in society. Partnership is the desired goal in the relationship of management and labor.

This is the Roman Catholic basis for action. Let us see how it has been put into practice.

The outstanding organization for Catholic action in America is the National Catholic Welfare Conference in Washington, D. C. Through its Department of Social Action, until recently headed by the Reverend John A. Ryan, now by the Reverend R. A. McGowan, it works to help the labor unions in their program of social justice and seeks to bring them under Catholic influence as well. Father Ryan, largely responsible for the organization of this department, has been outstanding in his espousal of the rights of the working man, especially to a living wage. Through the department other instrumentalities have been organized to work with the labor unions to help bring about the realization of the decrees of the pope in bettering the conditions of the working man. It also seeks to maintain the faith of the Roman Catholics in the ranks of the labor unions, as well as to bring others into the Catholic fold. These instruments are particularly the social action institutes for the priests of the Church whereby they may be informed of the pressing social and economic needs and of the labor union activities, and the conferences among the lay people on industrial problems.

The social action institutes for the priests are specifically held by the Catholic Conference on Industrial problems. They are usually held during the summer months and last about four weeks. A thorough schooling is given in practice as well as in theory. Outstanding in this line was the one held in 1938 in Milwaukee, sponsored by Archbishop Stritch. It was attended by 35 bishops, 750 priests, and "many thousands" of laymen. Five general and seventeen sectional meetings were held, and the American social structure was thoroughly discussed. (7)

The conferences among the lay people are the outgrowth of the behest of Pius XI. They hold high-quality discussions on current industrial problems and are directed to the laity and their diocesan councils. The best minds the Church possesses are brought to these conferences, including labor leaders. The purpose is "to penetrate the whole catholic body". Their chief aim in all the work with the laity is to train men and women who will contact others in their work and their unions and in every activity of life. They seek to make apostles of the laity, as Pius XI termed them. (8)

In order to give the clergy a continuous and current orientation in the field of economics and now especially in the labor unions, the Social Action Department sends out a bulletin monthly. Entitled "Social Action Notes for Priests", it gives news regarding the current issues and the action that the Church is taking toward them. The February, 1947, number deals largely with the economic issues and the labor unions. It is interesting to note from the work of the clergy in wooing the CIO and their active work with the unions.

One of the most powerful instruments the Catholic Church has for working within the ranks of labor is the Association of Catholic Trade Unionists. Founded in 1937, its purpose is "to influence the whole labor picture by educating Catholic trades unionists to take an active part in their own trade unions and help permeate them with the leaven of Christian doctrine." (9) It seeks to promote good unionism among Catholic workers and good Catholicism among union members. It has chapters in the major cities of the nation, probably in about twenty-five. It is controlled by the hierarchy, a priest being assigned to each chapter. The various chapters conduct aproved labor schools on the social encyclicals, parliamentary procedure, public speaking, and economics. Classes are usually taught by priests who have training for this special work. Several of the chapters publish labor papers, as the Detroit chapter which has a tabloid, *The Wage Earner*. One of the priests, William J. Smith, a Jesuit, wrote a book published last year, *Spotlight on the Labor Unions*. (10) He is director of the Crown Heights Labor School in Brooklyn, N. Y. Membership in the A. C. T. U. is limited to bona fide union members, and the members must be devoted Catholics.

The A. C. T. U. has been criticized for its undemocratic thods. It has been accused of using certain groups of ions for its own purposes, which only serves the cause labor's foes. Daniel J. Tobin, president of the AFL iliate, the Teamsters and Chauffeurs Union, himself a vout Catholic, has been critical, saying he wants no red. (11) It is no accident that priests often appear programs of CIO conventions, and when invited to d in prayer have gone over the Catholic program step step. (12)

The Roman Catholic Church knows that the labor un- s are seeking economic and social betterment of the rkers and is aligned with them, as Philip Murray once d Father Donnelly of the Hartford, Conn., Diocesan bor School, "What the CIO is trying to do is basically the social encyclicals of the Church." (13)

The Roman Church would constantly remind the un- s to seek the common good. J. M. Gillis was not un- ling to denounce John L. Lewis for his disregard of common good and let it be known in *The Catholic rld.*

The Catholic Church is imbued with a strong hatred Communism. She also hates to see any of her mem- rs fall by the wayside, either to Communism or to be t in the labor unions. She has organized her defenses to meet that threat. She has accepted the challenge of the labor movement.

(Another article on Protestantism and the Labor Unions is to appear soon. — Editor)

NOTES

1. **Rerum Novarum,** the new translation, paragraphs 25, 52, 76, 77; National Catholic Welfare Conference, Washington, D. C.
2. **Ibid.,** paragraphs 30, 31, 32
3. **Quadragesimo Anno,** the new translation, paragraphs 77, 53, 71, 72, 74, 83, 101, 61. N. C. W. C., Washington
4. **Ibid.,** 141.
5. Hughes, Philip, **The Pope's New Order,** Macmillan Co., New York, 1944, pp. 254, 255, 257, 258.
6. **Rerum Novarum,** 62, 63.
7. Fey, Harold E., "Can Catholicism Win America?"; reprint from **The Christian Century,** 1945, p. 15.
8. **Ibid.,** p. 14.
9. "Labor Institute" **Catholic Action,** N. C. W. C., Washington, April, 1946, p. 18.
10. Duell, Sloan, and Pearce, publishers New York, 1946
11. Editorial, "Catholic Infiltration Disturbs Unions," **"The Christian Century,** May 9, 1945, p. 572
12. Fey, H. E., **op. cit.,** p. 17.
13. **Time,** July 22, 1946, p 68.

Erasing Religious Illiteracy

North Carolina, in common with most of the states, esn't consider it wise to spend taxpayers' money on the ching of the Bible in public schools. As far as the te is concerned, whether its citizens are religious illit- tes is of no direct interest to government. The state l teach anything the educators consider worthy and ful subjects, except religion.

The state teaches history but is denied one of the rich- historical sources; it teaches literature, but the great- piece of literature of all—the Bible—is omitted; ence is in the tax-paid course of study, yet the book ling with the Supreme Being back of all science is not luded.

Such is one of the fruits of the principle of separation church and state. And none would contend seriously t the state should have any authority over religion. edom of religion and freedom of speech are basic cor- stones in our way of life. To thwart them is to open gate to totalitarianism.

Along with these, however, should be freedom to learn he Bible as well as science, philosophy, the arts, and ny other fields of knowledge. A child of school age uld not have religious illiteracy imposed on him simply because his parents don't teach him at home or do not take him to the places where the Bible is taught—the church or Sunday school.

Fortunately, Charlotte isn't content to permit instruction in the Bible to be denied youths who desire more teaching in this subject than they receive at home, in the church, or elsewhere. Charlotte has three full-time teachers of Bible in its high schools—all of them paid by voluntary contributions to a central committee of the city's church people representative of several denominations. The committee plans to employ two additional Bible instructors for the fifth and sixth grades if it procures sufficient funds.

From the pupils themselves we learn that these elective courses in the Bible are among the most popular in the course of study. No child is required to enroll in a study of the Bible, but any high school pupil may—and those who do enroll may earn credits in Bible toward graduation. The instructors are qualified in the subject, meeting the approval of accrediting agencies as well as state certification authorities.

Admitted that there are dangers inherent in religious instruction slanted subjectively by the instructor, are such dangers fraught with greater peril than the total

absence of any religious instruction? Should it not be just as possible to obtain Bible instructors qualified to handle the subject objectively as it is to obtain teachers of science?

The Charlotte committee backing the teaching of the Bible in the city's public schools deserves commendation for meeting a genuine need in a practical maner.

—Editorial in *Charlotte, (N. C.) Observer*

Theater Owners Urge Chaplin Film Boycott

Ohio Group Ask Fellow Exhibtors to Withhold Playing Time from Release

A group of Ohio movie theater owners teed off yesterday on Charlie Chaplin, calling for similar owners in other states "to give serious thought to the matter of withholding screen time" from the comedian's recently released film "Monsieur Verdoux."

P. J. Wood, 55 E. State St., secretary of The Independent Theater Owners of Ohio, declared the group hoped to launch a nation-wide theater owner boycott of the pantomimist's picture.

In a formal resolution, directors of the Buckeye organization asserted:

"It is our belief that the valuable screen time of the motion picture theaters of the United States should not . . be dissipated upon a screen personality such as Chaplin to his financial benefit."

The resolution began, "Whereas, Charlie Chaplin is again attempting to reach into the pockets of the American moviegoers," and continued with several paragraphs of comment on Chaplin and his life as purported reasons for the action.

Directors closed the resolution with the plea for serious consideration to a screen ban "until he proves that he is worthy of the support of American moviegoers."

Wood declared:

We've felt that way about him for a long time."

The Ohio group is composed of 325 motion picture theater owners.

Chaplin was not immediately available for comment.

The man who became world famous for his silent films, his wistful incompetency, baggy trousers, perky mustache and outsize shoes recently, however, took cognizance of various attacks against him because he had not taken out U. S. citizenship papers.

"I have not become an American citizen because I am not a nationalist," he said Apr. 15 in New York. "Seventy per cent of my income is derived from Europe and 30 per cent from the United States. The United States takes 100 per cent of that income for taxation purposes. I'm a very good paying guest."

The Ohio theater men made Chaplin's lack of U. S. citizenship one of the points in its resolution.

Wood said a copy of the resolution had been mailed to each theater organization in the country. It was adopted April 30, but not made public until yesterday.—The Ohio State Journal.

To the Twelve on Pentecost

by Walter Riess

Twelve men whose hearts were swept by holy fire,
In whose weak hands was placed the world's huge weight,
Whose pens were life, whose lips the heavenly lyre!

Where are the strong men who like you will zealous spread
The living Jesus Christ among the sleeping dead?

The tongues of fire, the flame that made you bold—
Who quenched their warmth, who fought the furious fire?
Who sealed our lips from speech, what made us cold?

Twelve men, your lives are ended and your work is done,
But may your tongues of fire burst into radiant sun!

The Reader's Viewpoint

the Editor:

What makes a periodical interesting is articles that "pack unch." Such an article was "Clouding the Issue" by Dr. rman A. Preus. The article by Dr. Preus enhanced the rch issue considerably. We hope more of the same sort l be forthcoming.

Dr. Preus' closing statement "I am sure serious minded therans are waiting avidly for the whole story" includes s correspondent. We believe that it is of utmost import-ce that nothing be done or said that might weaken the arm mercy which is being effectively extended to our Christian thren in Europe through Lutheran World Action and its pointed leaders.

However, a healthy discussion and consequent exposure the relative support the confessional Lutheran group (Rat Ev. Luth. Kirche Deutschlands) is receiving through Lu-ran World Action as over against the support the unionis- movement, represented by EKID, is receiving, should not out of order in democratic Lutheran synods. Out of loy-y to the Gospel of Jesus Christ we are asking that those o are informed and are our responsible agents in relief rk undertake to give us the whole story and — we hope— us right.

In any such discussion regard should be given to the fact at our present tie-up with the World Council of Churches d the Evangelische Kirche in Deutschland is considerably yond the official relations of some of the participating ods of America to such types or expressions of ecumenical ristianity.

We have supported and will continue to support Lutheran rld Action. Our wish is that we would be enabled to do r job more easily through knowing the whole story.

Oliver L. Jones

Dear ——:

I have just finished reading with a great deal of interest e article, "Can Protestantism Succeed in Latin America?" the March issue of the *Outlook*. I consider it an excellent icle and am more than ever convinced that the best thing at least one of the best things that could happen to Mexico d other Latin American countries is the introduction of ne strong Protestant parishes as a leaven to monopolistic tholicism.

Another thing that pleased me very much in this issue was the editorial on "Supreme Court Decisions". I likewise regret that the United States Supreme Court upheld a New Jersey court in deciding that parochial school children may ride in public school buses, or that a district has a right to provide them with free transportation. It is evidence that the Catholics exert tremendous influence of legislatures and courts in their own behalf. That decision may have far-reaching disastrous consequences on the general educational welfare in the future.

J. F. Thaden

AN ANNOUNCEMENT

Twenty pastors of the American Lutheran Conference from Grand Forks, North Dakota, and other surrounding cities met for dinner at the Dacotah Hotel, March 31, to discuss plans for a post-graduate seminar to be held in Grand Forks, August 19-29.

Elected as the executive committee to proceed with further plans were the following: Rev. O. L. Proehl (ALC), Grand Forks, chairman; Rev. Gerald Johnson, (Aug.), Grand Forks, secretary; Rev. Alvon Nelson, (ELC),, Mayville, treasurer; Rev. Abner Haugen, (ELC) Crookston, registrar; Rev. Forrest T. Monson, (LFC), Grand Forks, and Rev. Ragnvald S. Aanestad, (ELC), Hattan, publicity; Rev. Johannes Ringstad, (LFC), Northwood, Rev. Loyal E. Tallakson, (ELC), Grand Forks with Rev. Proehl, in charge of courses, faculty and accreditation.

It is the hope of this executive committee to make this ten day seminar meet requirements for post-graduate credit toward a M. Th. degree. However, those who would like to attend without working for credit will be welcome.

A nominal tuition will be charged. Another notice will be made later concerning the details of the facilities for board and room at the University of North Dakota, names of the faculty members, courses offered, library facilities, registration etc.

This seminar is designed to serve the pastors of Dakota and northern Minnesota who find it difficult to attend the summer schools in Chicago and other centers.

Watch your church paper for future announcements.

SURVEYING the CONFERENCE

American Lutheran

By Arthur P. Michelfelder

Texas District Notes

THE FIRST 1947 District Convention of the American Lutheran Church met from April 7 to April 11 on Texas Lutheran College Campus in Seguin, Tex.

A challenging key-note message was delivered at the opening service by District President C. N. Roth on the general theme: "Awake, thou that sleepest!" The following points were stressed: "Awake and note that the forces of evil are on the job; Awake to your community responsibilities; Awake to the possibilities of the press and radio; Awake to the program of the church at large; and Awake, you promoters of Texas Lutheran College."

During the convention on Wednesday afternoon a 'Ground-staking' ceremony was held for the new library-instruction building to be built on the campus in the very near future. Those participating were: General President Em. Poppen, Dr. William F. Kraushaar, president of Texas Lutheran, Dr. William L. Young, executive secretary of Christian Higher Education, Dr. H. F. Schuh, director of stewardship and finance, District President C. N. Roth, and Mrs. H. H. Weinert of Seguin, representing Gov. Beauford H. Jester.

A decided stand was taken by the district on two social issues: the one opposing the proposed bill legalizing betting on horse racing or any other such bill that would accomplish a similar purpose, knowing that such a bill is contrary to the teaching of the Word of God, and will lead to most dangerous social and moral evils; and the other recommending a uniform marriage and divorce law to be adopted in the United States either by mutual action of the states or by the Federal Government.

May God be honored and served with the timely challenge accepted by those who met in Texas to inspire others to continue in all these things pleasing unto the Lord our God!

Missionaries Arrive Safely!

Missionary Andrew Mild and family, Missionary and Mrs. Goldhart and Mrs. Boetchen and children arrived safely in New Guinea on April 27 to begin their work among the natives and help relieve the pressure on all other missionaries and helpers already returned to their posts of service and labors of love. Our prayers are needed now as always for more laborers, for the harvest truly is great.

Scouting Commissioner

The appointment of Clarence L. Nolte of Columbus, Ohio, as the first Commissioner on Scouting, has advanced the cause of dealing with the boys of the church greatly. His work will be that of coordinating as well as stimulating the work of district and area scout commissioners and will tie in with the Lutheran Committee on Scouting as promoted in the work of the Brotherhood of the American Lutheran Church.

United Evangelical

By H. Skov Nielsen

A NARROW ESCAPE from disaster was recorded at Dana College and Trinity Seminary, Blair, Nebr., on Easter Sunday morning when fire was discovered in a hallway of the old administration building while preparations were being made for the Easter sunrise service. The incipient blaze was quickly extinguished, with small damage to the building, and the incident added a note of gratitude to the slightly delayed service which, on account of inclement weather, was conducted in the auditorium.

The Rev. Edward A. Hansen has resigned his pastorate in the Immanuel church of Minneapolis to accept a call as teacher in the Lutheran Bible Institute there. Hansen is but 30 years old and was ordained to the ministry four years ago.

Pastor Gudmund Pedersen who, since his release from his chaplaincy in the armed forces, has served our churches at Exira and Hamlin, Iowa, has accepted a call from the Welfare Division of the National Lutheran Council as hospital chaplain in the Los Angeles Area.

The visit of Bishop Fuglsang-Damgaard of Denmark, that was scheduled for this summer, has been postponed a year on account of recent execssive pressure of work and consequent impaired physical condition.

Lutheran Free Church

By H. C. Caspersen

At this writing Augsburg College and Seminary is nearing the end of its "biggest" year in its 78 years' history as far as attendance goes and matters pertaining to increased numbers of students such as a larger faculty, more lodging facilities, more of everything.

Do You Know

LUTHERANS IN VETERANS HOSPITALS?

The Chaplaincy Service of the Division of Welfare of the National Lutheran Council solicits from the **Home Pastor and Congregation** the names and addresses of service men and women who are in Veterans Administration Hospitals and other hospitals as patients or personnel.

Send names and addresses at once to:

Chaplaincy Service
Division of Welfare
736 Jackson Place, N.W.,
Washington 6, D.C.

rrangements have been made for closing exercises. The seminary uation will take place May 23 n six candidates will receive their omas. Prof. M. A. Helland will the graduation address and the logical diplomas will be bestowed Dr. Bernhard Christensen, president he institution. There have been heological students, 18 regular and ecial. The six graduates have re-ed calls or will receive appoint-ts soon after graduation.

he college baccalaureate gathering he Trinity Lutheran church Sunday ning, June 1, will be addressed by Dr. John Stensvaag. The college mencement will be held June 4, at church, and Governor Luther M. ngdahl will deliver the commence-t address. There are 62 college duates, 42 men and 22 women, who receive their degrees of A. B. from Christensen. There have been 790 ege students. Registered in all de-tments this year 811.

has been a busy and fruitful year. aid to spiritual development and wth chapel exercises are held every rning, and at different times "spir-l emphasis weeks" have been con-ted by outside speakers and preach-These meetings have been held in evening and college choruses have n assisting with songs.

t is hoped to have the new gym-ium ready for occupancy at the be-ning of the next school year.

The Oak Grove Seminary, Fargo, N. has also this past year had its great-attendance. There, too, building rations are in progress.

The Rev. Conrad Jergensen who has n serving parishes in our church a few years, lately as associate pas-to the Rev. L. Walter Lyndal, Du-h, Minn., has accepted a call from Sudan Lutheran Mission, which is rating in the comparatively new ssion fields in the Sudan in north-central Africa. He will leave for foreign field in the latter part of he.

The Lutheran Free Church will cele-te its fiftieth anniversary at the nual Conference in June in Minne-olis.

A quite elaborate "Memorial" will published at the time giving a ume of the work done in all branch-of activity of the church with illus-tions including pictures of churches l institutions. The business man-r, Mr. A. B. Batalden, is editing the morial.

A brief sketch of the history of the C will be given in next month's vs.

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Evangelical Lutheran

By Olaf Lysnes

Semi-Centennial

Our Lutheran Deaconess Home and Hospital in Chicago is observing a semi-centennial during the week of May 18 to 25. Speakers for the occasion are Dr. Martin Anderson, president of the Eastern District; Sister Superior Anna Ebert of Philadelphia; Mrs. M. A. Kjeseth, second vice president of the synodical organization of the Women's Missionary Federation; Dr. Roger De Busk, of the Evanston Hospital; Rev. Abner Haugen, a former rector; Miss Sylvia Melby, superintendent of nurses at Fairview Hospital, Minneapolis; and Dr. J. A. Aasgaard, president of The Evangelical Lutheran Church.

The late Dr. J. N. Kildahl was one of the leaders in the establishment of this institution. The beginnings were small in a financial way and in the ability to care for patients. Property is now valued at about one million dollars. The rectors have been Pastors H. B. Kildahl, A. Ofstedal, H. J. Holman, Abner Haugen, and Martin Norstad. Of these, Holman and Haugen are still living. The Rev. Martin Nor-

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arranged by Martin Hegland

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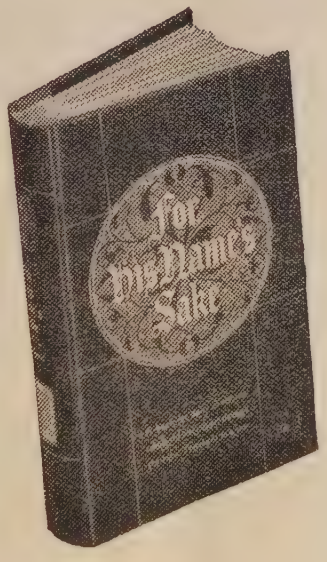

In this new book for daily devotions the entire New Testament has been divided into suitable readings for each day of the year. Readers will find this book truly a source of great spiritual nourishment. Each reading has a descriptive heading to prepare the mind and heart for the day's message. Each closing prayer relates itself to the central idea of the reading and its application to life.

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stad, who had been rector since 1937, died rather unexpectedly on Dec. 15. He was a much loved man and very well qualified for this position.

Sisters superior have been Ingeborg Oberg, Marie Larson, Ingeborg Sponland, and the present incumbent, Sister Superior Marie Rorem. Since 1927 E. E. Hanson has been superintendent in charge of the business affairs of the Home and Hospital.

Colleges

The colleges of the church now have music festivals in the spring a few weeks before commencement. Programs for both are published. At one college a chorus of 1,000 high school voices sings and four high school choirs have solo parts on May 17. The following day a chorus of 1,500 voices from church choirs makes music, and three choirs have solo privileges. Most remarkable is the high quality of music sung by high school students.

Lutheran Daughters of the Reformation

Miss Elizabeth Lokken, St. Paul, is the national president. An office is maintained at 521 S. Fourth St., Minneapolis 15, with Miss Arna Njaa, general secretary, in charge. Pictures of the national and nine district presidents and dates of the district conventions have been published. The request is for offerings amounting to at least $4,000 as the Society wishes to give $3,000 for a book store and books at Fort Dauphin, Madagascar, and one thousand dollars for literature for our missionaries in Colombia.

Persons

Loren M. Ness, Minneapolis, has accepted the position offered him by the synodical Brotherhood, as National Boys' Work Director. In character, ability, and varied, extensive experience. Mr. Ness is thoroughly qualified for this full time job.

Paul Qualben, senior at Luther Theological Seminary, St. Paul, will go to Oslo, Norway, as the official delegate of the synodical Luther League to the World Conference of Christian Youth, July 22 to Aug. 1. Paul is a son of Dr. and Mrs. L. P. Qualben, Staten Island, N. Y. He has been active and efficient in Christian youth work in his college and seminary years.

Prof. Oscar R. Overby of the St. Olaf College music faculty will direct the mass chorus of the synodical Choral Union at the Milwaukee Luther League convention in June. He directed at the Billings convention in 1941, the last previous general meeting. An article on "Our Choral Union" in a recent issue of *Lutheran Herald* is signed F. Melius Christiansen, P. M. Glasoe, retiring director and president of the Choral Union. These two men have done a great and long time work for choral music, and are still very much alive.

The Rev. Fridtjov Birkeli has returned to Norway after about eleven months in the United States. After having one kidney removed, he came here for treatment of the other. The Mayo clinic took care of him, and he left this country a happy man. He is a missionary in Madagascar as his father was before him, and is an unusually able man. The report that he sent a paper in Norway of the general convention and centennial celebration by The Evangelical Lutheran Church showed an understanding of American church conditions and a grasp of our methods of work that this writer has not seen equalled by any other foreign visitor.

The Board of Trustees of The E. L. C. has set aside four months beginning October 1 for the synod-wide appeal for home and foreign missions. The secretaries of the two boards, the Rev. P. S. Dybvig and Dr. R. A. Syrdal have the responsibility of leadership up to this time, but they have attempted to secure the services of a steward-

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man to take charge of the cam-
n. There will be workers in dis-
s, circuits, and local churches.
class of about forty members is
g graduated from Luther Theo-
al Seminary, St. Paul, on May 25.

Madagascar

tters from our missionaries in
agascar indicate that the uprising
he native Malagasies against the
ch was quelled, and that all the
ionaries are safe.

Financial Summary

ie little 12-page paper, **My Fa-
's Business,** published monthly by
stewardship secretary, Dr. A. J.
gsaker, contains in the May issue a
e showing contributions by dis-
s to the major activities,and a col-
showing the contribution per
firmed member following Educa-
Home Missions, Foreign Missions,
rities, and Pensions; also Lutheran
ld Action. Iowa District leads.

theran Men's club which sent two vol-
unteers over to the hospital each Sun-
day to serve as wheelchair pushers.
Soon the task became too much for one
church and ten other Protestant church-
es in the vicinity were asked to send
volunteers. Now there are ten men
each Sunday to aid in getting the pa-
tients to the chapel and many who
would otherwise hear the chaplain
only on his bedside rounds now enjoy
the benefits of group worship.—*The
National Lutheran.*

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RELIEF SHIPMENTS LOST?

ie following is from the report of
Paul C. Empie:

What about the rumors frequent-
heard that our goods donated by
ngregations get diverted, or are
ld on the black market, or even
t sidetracked into improper
annels before they leave this
untry? Is there any truth to
ch assertions?

There is not! We have tracked
wn several such reports of cloth-
g losses in this country, all of
hich were found groundless. The
ct is that 99½ percent of all our
utheran World Relief shipments
ave arrived at destinations in Eu-
pe, and we have definite proof
their receipt and proper distri-
ution. Some secular agencies
nnot match this record, but our
eople can be proud of what their
hurch has accomplished.

THE WHEELCHAIR PUSHERS

ot long ago Pastor Charles O.
mpson of the New York Inner Mis-
n learned that there were a number
veterans in a New York Veterans
ministration hospital who wanted
attend the Sunday services in the
pel but were unable to do so be-
se they were wheelchair or stretch-
cases. He got in touch with a Lu-

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ON THE RELIGIOUS HORIZON

Confirmation at Sixteen

By Bessie Engstrom

An experiment in deferring confirmation until mid-adolescence has been conducted at Holy Trinity Church, New York City

Protestant churches receive boys and girls into full membership at the age of from 12 to 14 years. By the rite of confirmation, or other commitment process, these young persons publicly accept the privileges and obligations of membership.

In 1929, Elmer T. Clark published a booklet entitled, *The Psychology of Religious Awakening*. He gathered data from an analysis of the earlier religious experiences of a large number of students in colleges and universities, as reported by themselves. These experiences were related to confirmation, conversion, or any sudden awakening. He compared his results with those reported by other psychologists in the religious field, including Edwin D. Starbuck of Clark University.

He reached the conclusion that the two age-periods at which religious awakening most frequently takes place are 12 and 16 years.

Failure of the churches to hold young persons through participation in worship, service, and social activities is a matter of grave concern to religious leaders. This was disclosed recently in a class discussion in the Religious Education Department of New York University. These classes bring together pastors, directors of religious education, and other professional religious and social workers of all Protestant denominations, as well as Jewish rabbis and teachers, and occasionally Roman Catholic leaders in education.

Do the reports of the psychologists and the losses reported by religious leaders indicate the need for a change in the educational set-up of the church school for the adolescent period? The church has traditionally geared its educational program to culminate at the earlier adolescent age which the psychological data indicate is one of the periods of greatest frequency of religious awakening. Does it not seem that religious leaders are unconsciously encouraging a sense of graduation from the church at the age of 12 or 13, through the emphasis placed upon confirmation or other commitment process at this age?

Holy Trinity Lutheran Church in New York City attempted to meet this need, not only through the established youth organization, the Luther League, but through the organized educational program of the Sunday and weekday church school. Dr. Paul Scherer, pastor of this congregation for 25 years, reports that young persons confirmed during his pastorate frequently express the wish that they might have had their confirmation experience and instruction at a later period because they "did not know what it was all about" at the earlier age. Others indicated more readiness to make a positive commitment to Christ at 16 than they had at 12 or 13 years. Four years ago the congregation therefore decided to administer the rite of confirmation at 16 years of age rather than at 13, and to gear its entire teen-age program to this end.

As a result, particular recognition is given to the promotion of 12-year-old boys and girls into the intermediate or teen-age department of the church school. Much of the former anticipation and enthusiasm of enrollment in the confirmation class is apparent a

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iew teen-agers enter upon the re-sibilities of their-four-year prepar- for full membership in the ch. Instead of the "confirmation ," it is now called the "confirma- department," the fourth year of h is known as the "senior class." is significant to note that the boys girls included in this experiment not become impatient to assume larger relationship in the church ly, nor have they resented the ex-ed period of training. The under-ding, acceptance, and positive rec-ion of the plan and of the young le on the part of parents and con-ation have produced the psycho-al effect of complete satisfaction.

—The Lutheran

Clergyman's Testimony Against Closed Shop"

e American Council of Churches ulated the following testimony and ion among ministers, and sent it ongress. Among the 637 minister-signers there were a number of erans.

the present controversy over the d shop there are certain basic nings from the Bible that need to ecalled and which should deter-e our attitude toward the issue.

I. Conscience

reedom of conscience is a funda-tal Christian doctrine. It has al-s been a respected and cherished ession of the American people. The e says, "Every one of us shall give unt of himself to God." The State ot be the lord of a man's consci-; 'neither can a labor union or any r power. It is in the closed shop n, or compulsory unionism, that question of conscience is involved. must be free in conscience to join ion or men must be free in cons-ce to refuse to join a union, and to work. When a man is com-ed as in a closed shop, to accept the sions and financial assessments of closed-shop union against his will conscience, the essential freedom an and of American citizenship is royed. No union can render an unt to God for a member.

II. The Eighth Commandment

he closed shop law is a violation of Eighth Comandment, "Thou shalt steal." To steal is to take money n a man against his will. When the ed shop takes away from a man his ney, earned by the sweat of his w, against that man's will, and uses or purposes that that man does not rove, we have a form of stealing. individual's stewardship or respon-lity for his property before God is destroyed by the "collectivist" action of the closed shop.

III. The Unequal Yoke

Many Christian men feel that if they should join a union they would be violating the command of Scripture given in 2 Corinthians 6:14, "Be ye not unequally yoked together with unbelievers." Yet in the closed shop they have to join the union or they cannot work and have food for their families. Instead of being free to obey God's Word, as they understand it, they must obey the demands of the closed shop with which in many respects they may not be in sympathy. The presence of unbelievers and communists in a union and many other factors may enter into a man's feeling that it will be displeasing to his God for him to join. A Christian man in America should not be deprived of this freedom.

IV. The Individual

The individual's responsibility to God as taught in the Scriptures is the basis of our concept of democracy. If in our society we crush the individual and make him irresponsible in the closed shop, we are actually destroying individualism upon which our republic depends for its vigor and existence. In this way the closed shop is a poison in the blood stream of the nation, undermining human dignity and personality and conditioning our people more and more for acceptance of the collectivist concept of society. The closed shop, with its control over the "free worker," produces a worker who is no longer free but subject to the will of the closed shop. When a man accepts the closed shop over him and becomes accustomed to its power, he is weakened; his initiative, his thrift, his sense of responsibility are altered. He ceases to be the kind of citizen necessary for the maintenance of our free society.

V. Democracy

The closed shop destroys the unity and the oneness of our free people in our democratic order. All of us are laborers, capitalists, free Americans. With the closed shop we permit a class distinction to be established. This condition is pointing the way for an established caste system in America. No longer can a man start at the bottom and work up to the top. He is frozen in his closed shop. Ability, integrity, and other traits which need freedom for development are restricted by the bands of the closed-shop union.

For these reasons, we, the undersigned ministers of the Gospel of the Lord Jesus Christ, citizens of free America, call upon our State governments and the Congress of the United States as "the minister of God" to us "for good" (Rom. 13:4) to protect the freedom of us all by outlawing the closed shop.

WHAT DOES THE WORLD KNOW OF LUTHERANS?

One of the great objectives of the American Lutheran Publicity Bureau is to present the Lutheran Church in as favorable a light as possible to the American public.

I. Lutherans would be offered free space in every newspaper and in many of the leading magazines of our country, during the latter part of 1947, certainly we would take advantage of the offer. Much of such space could not be purchased for any price. If this space were offered at commercial rates the cost would be prohibitive.

Whether we realize it or not, the Religious Census, conducted by the Department of Commerce of the United States, offers every church body the opportunity to present itself in the best possible light to the American nation and to the world. For the Religious Census will be news. Detailed figures showing the growth of the Lutheran Church, as of every church, will be carried on the news page of every paper in the country. The census findings will be made the subject of editorials in magazines and metropolitan dailies. Rightly or wrongly the man on the street will judge the vitality of each church body on the basis of United State Census figures.

All of which moves us to urge all

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Lutheran pastors to cooperate with Mr. J. C. Capt, Director of the Religious Census, by sending in the requested statistics immediately so that the Lutheran picture may be true and accurate.

Usually Lutheran clergymen are ultra conservative in everything, including statistics. We rejoice in our conservatism but we do hope that in listing membership Lutherans will not in mistaken modesty list only communicants.

Please take note of instructions sent out by the government, in paragraph No. 7, which reads in part: "In the Eastern Orthodox Churches, the Roman Catholic Church, **the Lutheran Church,** the Protestant Episcopal Church and some others, it includes all **baptized persons;** and in still other bodies it includes all enrolled persons." Please note: the government expects Lutherans in reporting total membership, to report total of all **baptized** persons.

Generally speaking, the census blank requesting statistical informations is well drawn and should cause no difficulty. The only difficulty will be in getting Lutheran pastors to take the time to record their figures and mail them. Every pastor who co-operates will be helping the good name of his church. Every pastor who neglects sending in his report will hurt his Lutheran church more than he will ever know. Send in your Religious Census statistics today. Lutheran facts are good Lutheran Publicity!

—American Lutheran

Missouri Synod to Observe Centenary

New York—A little over a hundred years ago, a band of Saxon immigrants in search of religious liberty landed in the United States from Europe. They were headed by Carl Ferdinand Wilhelm Walther, who, in 1847, became president of what is now the Lutheran Synod of Missouri, Ohio and Other States.

The Synod will celebrate the hundredth anniversary of its founding on April 27, but official observances by this body of Lutherans, which has grown from 4,000 to over 1,500,000 members in the intervening years, has been deferred until July 20-27, when the Centennial Convention meets at Chicago, Ill.

Among the achievements of the Missouri Synod was the establishment of the St. Louis Theological Seminary, which was built at a cost of $3,000,000, and is the largest Protestant training center in the United States devoted exclusively to the education of pastors. The Synod also owns Concordia Seminary at Springfield, Ill. Its present clergy roster contains the names of 4,100 pastors and missionaries spread over 33 districts, and serving 4,700 churches.

In common with other Lutheran bodies, the Missouri Synod has been active in a type of work not associated with American Protestantism generally—the establishment and maintenance of parochial schools. The Synod now has over 1,500 such schools, with an enrollment of about 100,000 pupils.

The Missouri Synod, through its Lutheran Laymen's League, sponsors the Lutheran Hour, one of the largest Protestant radio programs in the country. This Mission of the Air is conducted by Dr. Walter A. Maier, whose weekly audience is estimated at many millions.

A centennial mass meeting will be held at Soldiers' Field, Chicago, on July 27, when more than 150,000 Lutherans from all parts of the United States are expected to gather for a special service of praise and thanksgiving. — R. N. S.

Church Leaders Denounce Moral Rearmament Movement as 'False Religion'

Grand Rapids, Mich.—Charges of "false religion" and a "serious challenge to the Christian Church" were

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led at the Moral Rearmament ement here by leaders of the Epis- l diocese of Western Michigan and Christian Reformed denomination.

he two "evaluations" were ex- sed "because of so many requests" n residents of this city which has headquarters for the past few ks of 10 members of a Moral Re- ament task force under the leader- of H. Kenniston Twitchell of ntreal, Canada.

he Episcopalian evaluation, written the Very Rev. H. Ralph Higgins, n of St. Mark's Cathedral, at the uest of the Rt. Rev. Lewis Bliss ittemore, diocesan bishop, was is- d as a pamphlet which "points out stionable techniques and truly ab- d claims" of the Moral Rearmament vement.

Because of the basic incompatibili- between MRA and the doctrine, cipline and worship of the historic urch, members of MRA should not allowed to carry their organizing paganda into parish life," Dean ggins asserted.

In all MRA literature and plays," s the dean, "there is an extraor- ary profusion of catch phrases ich do not point to clear-cut solu- ns of the problems presented, but ich do create a strong emotional s in favor of 'let's all get together der the banner of MRA.' "

He charged that MRA speaks "cease- sly" of its converts, but says nothing those who investigate and do not n or join and later quit the move- nt.

'One sees in the ideological structure MRA, its 'new social order under the tatorship of God,' the raw materials what could become a highly dang- us and powerful threat to the very cial virtues MRA professes to serve individual liberty and democratic stitutions. One wonders if the MRA adership has pondered sufficiently e moral and spiritual implications means and ends."

The answer "God provides" is not fficient to the neutral inquirer who ks "Whence comes the cash?" the an asserted. "Anonymous testimoni- s are never as satisfying as audited nancial reports."

Dean Higgins also noted "the marked eference of MRA for people of pub- city or promotional value. The MRA little interested in the little fellow, though the movement is not neces- rily after the money; the primary nsideration seems to be the news alue of the convert.

"To reply that the educated and cul- red need salvation is true so far as goes, but the movement's over-ween- g interest in 'big names' is cause for questioning the fundamental soundness of an organization which once was so commited to primitive simplicity as to call itself the First Century Christian fellowship.

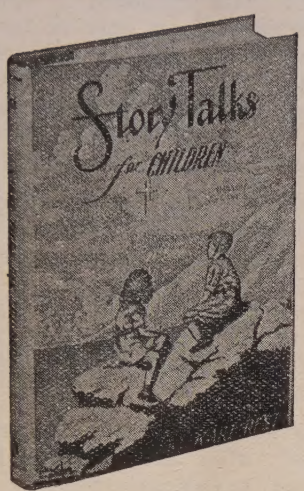
"For a member of the Christian church, MRA is to be criticized on the ground that its entire orientation is such that it tends to make the church member dissatisfied with the church and to offer in place of churchmanship a highly individualistic and selective type of piety that quite easily results in separating the churchman from his church."

Bishop Whittemore, in a foreword to the pamphlet, pointed out that "Moral Rearmament does not possess any secret or forgotten factor not known or used by the church which will transform the relations of labor, industry, family life, race relations, etc.

"The established churches of the world with all their faults are furnishing the real moral background and the motivation for good will and mutual respect which are necessary in all human relations.

"Without the blare of trumpets, the spotlight and high pressure propaganda this saving work is still going on," the bishop concluded.

On the credit side, Dean Higgins said MRA offers a "real" religious experi-



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ence, adding, "MRA comes to grips with the guilt, frustration and moral conflicts which bedevil an increasing number of people in our chaotic, complex society."

The Christian Reformed protest against the movement was voiced by John R. Bratt, professor at Calvin College, in the current issue of The Banner, weekly magazine of the Church.

"It may be that in the grace of God the movement is not without some value," he said. "It may be that it has brought peace to homes where once raged domestic war and that it has eased friction in society. But at the risk of being called uncharitable and narrow-minded I make bold to call it a false religion.

"Their claim to 'guidance,' a supposedly immediate supernatural revelation of God in daily experience, is diametrically opposed to the finality of special revelation in the Bible. Their 'change' is not divine regeneration.

"They make pretentious claims for MRA. They do not hesitate to call themselves 'the hope of the world.' They feel quite elated at a cablegram from an Indian official stating that if 'Moral Rearmament cannot save India, nothing can' and pleading for them to come.

"This is a false gospel. The hope of the world is not Moral Rearmament —the hope of the world is Jesus."

Criticism of the MRA task force in Grand Rapids because of its "high pressure methods" and "spiritual and financial vagueness" has been voiced here in PTA circles and religious and social organizations. The group presented two plays here, "Drugstore Revolution," a drama about juvenile delinquency and "Ideas Have Legs" which had its national premiere here. MRA's international training camp is at Mackinac Island, in Northern Michigan.—R.N.S.

Bishop Marahrens Resigns

New York—Bishop August F. K. Marahrens of the Evangelical Lutheran State Church of Hanover, Germany, has submitted his resignation to the American Military Government, effective April 15, according to the National Lutheran Council here. He will remain in office three months, however, until a new bishop is elected.

Bishop Marahrens was a leader of the so-called "moderate" group of German Protestants, accused of compromising with Hitler. During the Church's fight against the Nazis, many attempts were made by the Confessional group to oust him and other pro-Nazi church leaders.

It is expected that Marahrens will be succeeded by Dr. Hans Lilje, an outstanding anti-Nazi. —R. N. S.

Niemoeller Impressed by Influence of Laymen in Church Affairs

NEW YORK—When Pastor Martin Niemoeller returns to Germany he will stress to churches there the importance of active participation by laymen in religious affairs. The German clergyman made this intention known to Religious News Service in an exclusive interview here. He said that during his tour of the United States he was struck by the strong influence which laymen exert in church life and thought. This influence is apparent, he pointed out, not only in large organizations but also in the ordinary activities of local churches and Sunday schools. And that's one of the reasons, he believes, why Christian influence is greater in America than in Europe.

Niemoeller, who has been here since December under the auspices of the Fderal Council of Churches, has concluded his lecture tour and is vacationing until the meeting of the Provisional Committee of the World Council of Churches in Buck Hill Falls, Pa., April 22-2.

He plans to leave the country immediately after the meeting. Before returning to Germany he may go to Brazil to resume contact with German-speaking church groups there.

The German pastor said he has also been impressed with the widespread use of advertising and publicity techniques by American churches. "Here Christianity feels enough confidence in itself to compete in the bright light of public opinion with business and industry," he observed.

Another phase of American church life which has interested Niemoeller is the similarity of worship services in many of the denominations. He said one of the obstacles to unity of German churches is the great variety in forms of worship.

Discussing German problems, Niemoeller said the future of the German church depends in large part upon international politics. He warned that the American and British plans for federalization will, if adopted, arouse a new nationalistic spirit among Germans.

"Nationalism in Germany is basically reactionary," he declared, "and a revival of this spirt would be disastrous for the future of Europe."

The Russian plan for unification would, he predicted, find much sympathy among Germans and would draw many within the orbit of Soviet influence.

"I see great possibilities for a new Christian era in Germany and all of Europe," Niemoeller said, "but this will depend upon peaceful settlement of differences between Russia and the western powers."

The economic future of Germany lies in a planned economy within a framework of cooperation with all European nations, he said.

"Small nations can no longer exist alone. But before the old national borders are dissolved a new form of European federation must be substituted to provide an outlet for the old loyalties."

Praising the relief work of American church organizations, Niemoeller urged that this aid be supplemented by personal gifts sent to individuals in Germany in order to cement understanding between the two peoples.

"Because of the psychological state of Germans today, there is some mistrust of all organized relief work," he explained. This feeling can be counteracted by the personal touch involved in sending individual packages."

Niemoeller was asked to comment on the criticism his visit has received in some quarters. His reply: "I knew before coming that my lecture tour would be misinterpreted. Had I not been positive that the Christian people would listen to my message, I would not have come."—R. N. S.

Harsh Treatment of Germany Opposed by Federal Council

New York—Peace in Europe will be served more by the "health, sanity and spiritual regeneration" of the German people than by repressive measures, the Federal Council of Churches said here in a statement on the peace settlements, with special reference to Germany.

Unless victor nations give the German people the possibility of a good life in the framework of international cooperation and peace, the Council contended, there will be no protection against German vindictiveness when allied policing stops.

"Vindictive or unjust policies which offer the German people no hope of decent conditions of life or of eventual participation in the European community on an equal basis will sow the seeds of new conflict," the statement declared.

The Council listed seven "moral considerations" which should be applied to the European settlement:

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Security for European nations
st future German aggression
d be devised, within the frame-
of the United Nations.

High level, supervised, non-mili-
industrial production should be
uraged in Germany.

German reparations should be
ed to the surplus above what is
red for a decent standard of liv-
and for incentives to work pro-
vely.

Revision of provisional Polish-
nan frontiers should be made to provide aditional land for the German people.

5—The victor nations should respect the right of the German people to choose their own form of government, provided it will fit into a peaceful and democratic Europe.

6—The German government should secure to all people under its jurisdiction without distinction as to race, sex, language or religion the enjoyment of human rights and the fundamental freedoms.

7—Participation of the German people in the United Nations should be provided as soon as they can fulfill the obligations of membership.

Immediate measures in the interest of a just peace settlement, according to the Councils statement, are prevention of hunger and malnutrition in the American zone of Germany; return of all German prisoners of war held for forced labor in other countries; "more energetic" efforts to enable the German people to share in the intellectual life of the world community; and increased support of efforts to reconstruct the German churches.

The Council urged that policies towards the reordering of Europe should be designed to facilitate a "just accord between the Soviet Union and the West."

"Cooperation between the major powers without compromise of basic convictions regarding freedom and justice is indispensible if Europe is to be more than a tragic center of world conflict," said the statement.

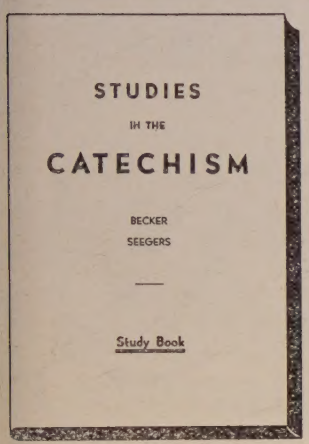
It called upon the United States to "make clear its determination to continue to take a major responsibility for peace and order in Europe" and not to repeat isolationist policies of the past.

"It is both a moral obligation and the only means of protecting America from the results of war to collaborate closely with other nations in Europe to prevent wars from beginning," the Council said.

Throughout its statement the Council emphasized that the basic conditions for a just settlement in Europe, as throughout the world, are moral and spiritual.

The churchmen pleaded for a "new faith in God's purpose for the nations." They urged a new loyalty to the principles of justice, and to the suffering of humanity apart from all racial and national divisions." And they called for a "new commitment to the task of forming world community."—R.N.S.

Studies in the Catechism



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